

A
WARNING FOR
Worldlings,

Or a comfort to the godly, and
a terror to the wicked.

Set forth Dialogue wise, be-
tweene a Scholler and a
Tranailer. By Ieremie
Corderoy Student
in Oxford.

*He that commeth to God, must be'eeue
that God is, and that he is a rewar-
der of those that diligentlie seeke
him. Heb. 11. 16.*

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WARRICK TOP



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Oxford



*To the Right Hono-
rable, Thomas, Lord Elles-
mere, Lord Chancellor of Eng-
land, and one of his Maiesties
most honourable priuie
Councell; Grace, and
Peace,*



*Hen as (right
Honourable)
I had fini-
shed this my
short Dia-
logue against
Atheisme: Considering the ma-
lice of certaine godles men, who
with scorne traduce such books
which confute their error; As
A 3 also*

The Epistle

also the blinde zeale of others,
which thinke bookes of this kind
not fit for these daies, I thought
it verie necessarrye to shrowd
my selfe under the protection of
some Honourable person, Who
for his authoritie might bridle
the malice of the one, and for his
daily experience in the estate of
this Realme, might satisfie the
other. In these respects, none
seemed to mee so fit as your Ho-
nour, who for your authoritie
can and do daily punish the out-
ragious dealing of Atheists. And
by reason of your daily experi-
ence in your Courts of Starre-
chamber and Chancerie, You
cannot but see how necessarie
such bookes are for these times.
For, albeit it be a great meanes

Dedicatorie.

to deterre Atheists from hay-
nous offences, to punish seuerely
malefactors (in which respect
your Honour doe daily God and
your Prince great seruice, and
your Countrey great good:) Yet
it cannot be vnkown vnto you,
that by manifest and euident
prooffe to make knowne vnto all
men; that there is a God who
will iudge all men according to
their workes, is the cheefest
meanes to restraine men from
offending. For it cannot bee,
that he which is fully perswaded
that there is a God who will pu-
nish those that do euill, and re-
ward those that do well, should
be careles how they liue: Much
lesse without feare, daily commit
hainous sins, and continue ther-

The Epistle.

*in all their daies. As in this present age so great a number doe, as neuer the like in former ages, which is an euident prooffe, that there are now more then euer there were, (thogh they professe not in words) who think in their hearts there is no God. Most necessarie therefore it is, to plant this Doctrine in the hearts of men, that there is a God who as hee made all things, so continually hee gouerneth all things, vnto whome all men must giue account of their doings. Presuming therefore on your Honours wonted fauor to all Schollers, and the great neede of bookes of this kind for these times, I am bould to craue your Honour to patrone
this*

Dedicatorie.

*this my small treatise, wherein
(I hope) you shall doe that which
is gratefull to God, and encour-
rage me and others with com-
fort to set forth the glory of god;
and bind me alwaies to praye
for your Honours good
suecesse, in all things
you take in
hand.*

At your Honors seruice,

Jeremie Corderoy.

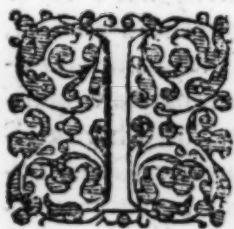
Dedicatio.

Thi my small treatise, which is
(I hope) you shall doe for which
I am thankful to God, and am
trusting and others will com-
fort to the glory of God
and I am desirous to pray
for your Honours good
success in all things
you take in
done.

At the Court of the Kings of France.



To the Reader.



DOUBT not
(gentle Reader) but that
there are many more scrupulous, then
rightly zealous; who thinke it not conuenient,
that any question should be made,
whether there be any God or no, (because as they say) there
are very fewe, who doubt of it,
and the very calling of it in question,
breedeth scruples in the mindes of those,
who made no question of it before. True it is,
that if there were no more
Atheists

To the Reader.

Atheists in these dayes, then doe in words deny God; Fit it were, we should be silent in this point. For fewe or none there are, who now in words deny God, and the very persons of such men, who in plaine termes deny that there is any God, haue beene in all ages, euen amongst the heathen so odious, that their hatefull opinion hath done but little harme either to the Church, or Commonwealth. But the Scripture forewarneth vs of a more dangerous kind of Atheist, who wil not in words deny God, but by their
Tit. 1. 16. *deeds, as the Apostle saith. They professe that they know God, but by their deedes they deny him.* And in another place speaking of them,
2. Tim. 3. 5 *saith, that they haue shew of godlinesse, but they deny the power of it. They haue a shew of godlinesse, because in words they make profession*

To the Reader.

feſſion of Religiō, but they deny
the power of it. For they will not
in their deeds yeeld reuerence &
obedience vnto it. Theſe are
they, of whom the Apoſtle ſaith,
that they will *pruily bring in dam- 2. Pet. 2.*
nable heresies, and that many ſhall 12. 18.
follow their damnable waies, that in
ſpeaking ſwelling words of vanity,
they ſhall beguile with wantonneſſe,
through the luſt of the fleſh, the ſame
were clean eſcaped from the, which
were wrapped in error. That is, de-
ceauē euē thoſe which were not
entangled in thoſe errors of do-
ctrine, which in the time immedi-
atly going before, the Apoſ. for-
ſhewed would take hold on moſt
mē, termed the latter daies. Theſe 1. Tim. 4. 1
Atheiſts who now in theſe daies
abound, termed the laſt daies, as 2. Tim. 3. 1
the laſt and dregges of Sathans 2. Pet. 3. 3.
vomit, ſo the worſt of all euils
that euer came vnto the Church
of

of God, doe with greater pride
contemne godlines (though af-
ter a couert manner) then euer a-
ny of Satans crue since the world
2. Tim. 3. 4 began. Who because *they loue
their pleasures more then God*, as
the Apostle saith of them. There-
fore of set purpose they seeke by
all meanes possible to abandon al
thought of God and his know-
ledge: & albeit they cannot chuse
but see that there is a God which
gouerneth all by the creation of
all things, in heauen and earth,
their continuall preservation, the
motions of the heauens, the or-
derly course of all things in the
earth, yet they seeing it, endeuor
not to see it, and perceauing it,
will not take notice of it, least
they acknowledging a God, shold
by consequēce be constrained to
forgoe their intirely beloued ple-
sures. This loue of pleasures, and
setled

To the Reader.

setled resolution to enioy all the pleasures and commodities of this present life without cōtrolement, causeth the knowledge of God to be so hatefull vnto them, as the light of the Sunne was vnto the eyes of that hell-hound *Cerberus* delighting & vsed to darknes; so that when *Hercules* endeououred to draw him to the light, he shut his eyes, and by all his might shunned the light: so these hel-hounds vsed to the works of darkenesse, and delighting therein, do shunne all the meanes that might bring thē to the true light of their soules: and if any *Hercules* do endeavour to draw them to the light, they will by all might and maine draw backe, and shut their eyes against the truth, *non persuadebis, etiamsi persuaseris*, ye shall not make them yeeld to the truth, though you conuince thē.

Nay,

To the Reader.

Nay, they wil hate euen the persons of them who strue to bring them to the truth. So true is that
 Psalm. 35. of the Prophet *David*, they will
 not vnderstand, that they might do
 good, and that of S. *Augustine*,
 Tom. 10. de verb. Apost. *Impia mens odit etiam intellectum
 ipsum, & hominum mentes per-
 uersus timet intelligere, ne cognita,
 quod intellexerit, facere.* A wicked
 mind, hateth euen vnderstanding;
 and a man of a peruerse minde,
 feareth to know to do well, least
 his knowledge constrain him to
 do that which he knowethought
 to bee done. This is the cause
 why that saying of the Prophet
 was neuer more generally true,
 Esa. 59. 15 then in these dayes *Hee that re-
 frayneth from euill, maketh himself
 a prey.* For whosoeuer will not
 runne with them into that ex-
 cesse of riot as they do, they take
 for an enemy, and by al meanes
 spoyle

To the Reader.

spoyle him, if not of his goods
fearing the law, yet of his good
name, and make him as odious
as may bee : because the godly
care of such men in refraining frō
fin, is (as they take it) a kind of re-
proote of their lewd life & il cō-
uersation. Whosoever duly with-
out partiality considereth how
daily this il brood of mē do mul-
tiply & encrease, cannot but with
griefe be mooued, if he hath any
sparke of christianity in him. Di-
uers causes hereof there are, as a
learned and iudicious man hath
shewed, namely : First, our ouer-
much patience toward thē wher-
in (to vse his words) the zeale of
Babel towards the glory of God,
hath exceeded the zeale of *Sion*.
Secondly, our dissentions doe
strengthen them in their errour.
And thirdly, the impreparation
of many, and vnability to giue a
reason

*Hooker. lib.
5. sect. 2.*

To the Reader.

reason of the grounds of our religion, because they imagine no man will call them in question. Vnto which causes, I would I might not iustly adde another, namely the corrupt life of some, who haue consecrated themselves to the seruice of God, yet dare not open their mouthes against corruption in manners, but onlie busie themselves in matters of doctrine, least they should here *Medice cura te ipsum*: or that of the Poet.

*Iuuenal. sat.
tyr. 2.*

*Loripidem rectus derideat, Eschi-
opem albus.*

*Quis tulerit Graccos de seditione
querentes?*

*Quis cælum terris non misceat, &
mare cælo,*

*Si fur displiciat verri, Homicida
Miloni?*

*Clodius accuset matchos, Cati-
lina Cethegum.*

Let

To the Reader.

Let him that is straight footed,
deride him that haulteth, and he
that is faire, a black-more. Who
can endure to heare the seditious
Gracchians to complaine of sedi-
tion? who can with patience en-
dure to heare *Verres* a famous
theefe, reprocue a pettie theefe?
or *Milo* a famous murdercr, to
reprehend mans slaughter? or
that infamous *Clodius*, should ac-
cuse those who are incontinent?
or that one traytor, should accuse
an other of treason? Where-
fore most deerely beloued bre-
thren, to you I speake especially,
who haue seperated your selues
from other men, to set forth the
glory of God: though this mat-
ter also concerneth euery Chri-
stian in particular; Yet to you I
speak, who are not stayned with
the contagious infection of this
wicked broode, whose garments
are

To the Reader.

are white : so that you may freely be seeming your persons, re-prooue the deformity of others. Whose sincere and godly conuersation, doe adde authority, waight, and credit vnto your reprehensions. If hitherto you haue endeououred to bee as simple as Doves in iudging, and interpreting the best of all men, supposing euery one to be as religious as they speak: yet now sith we are forewarned, that in these dayes many shall make a shew of godlineesse, yet are most vngodly; be as carefull to be as wise as Serpents. Consider your calling, consider that the Lord hath made you watchmen to foresee euils, and to giue warning of them. Consider what the Lord saith vnto you; *If I (saith the Lord) shall say vnto the wicked, thou shalt surely die, and thou giue him not warning*

Ezec. 3. 18.

To the Reader.

warning, nor speakest to admonish him, that bee may liue: the same wicked man shall die in his iniquity, but his blond will I require at thy hands. Consider what the Prophet saith, *Cursed is he that doth the worke of the Lord negligently.* The Lord hath forewarned you of these ill kind of men. Giue warning vnto others, that you may saue them, and your owne soules. Follow the example of our predecessors, who in the time wherein error of doctrine did abound, then especially did strue for the truth. Now likewise, let vs in the time wherein we are forewarned, that corruption in manners should abound, contend against vngodlinesse in manners. For what auayleth vs to knowe that God aboue all things is to be honoured, if wee honour him not? Our knowledge

To the Reader.

ledge of the will of God without
our obedience vnto it, is to our
greater condemnation.

Learned Reader, expect not
any curious composition in this
treatise, or nice termes: For you
know that the nature of a Dia-
logue requireth familiar speech:
And secondly (but especially) I en-
deuoured to speake to the vnder-
standing of the meanest ca-
pacity, being desirous
(as much as in me ly-
eth) to profit

all men.

Yours,

IER. CORDEROY.

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A DIALOGVE BE-
tweene a Trauailer, and
a Student in Oxford.

Trauailer.



H my most kind & an-
cient friend, although
I haue beene now long
out of England trauailing in ma-
ny Countries, and now posting
home to see my Parents (as du-
tie bindeth me) yet lighting in
the company of Oxford men, as
I came from London, I enqui-
red of my old acquaintance in
Oxford, by whom I vnderstood,
that you remayned still a Stu-
dent here, as I left you. Anci-
ent affection and kindnesse con-
strayned me to stay my hast, and

B

abide

abide one day with you to renew
our old acquaintance.

Student. Sir, for this your
exceeding great kindnesse, I
hold my selfe much bound vn-
to you, and am most hartily
glad to see your safe returne
after so many yeares absence,
and I pray you perswade your
selfe, that you are a most wel-
come guest to me.

Tran. I thanke you most
kindly, but good Lord, how are
you altered since my departure?
pale, leane, thinne, and I feare
as poore in purse as in body: for
I vnderstand by those Oxford
men, with whome I came from
London, that you are not as yet
preferred to any liuing.

Stud. True, I am not: but
euen in the same estate, as you
left me, what that was, you
knowe, very meane.

Tran.

Tran. I was 'sorie when I heard it, but more 'sorie to see it, and to tell you the truth, the especiall motiue which caused me to come now vnto you, was to giue you better aduise, and to put you in a better course, to provide for your selfe. For the course which hitherto you haue taken, your own experience can tell you, that it will little auaille you. You haue now studied diuinitie many yeares in Oxford, you haue preached diuers times, as my selfe can testifie; your life and conuersation I dare boldlie affirme, is without exception; you are conformable to all true discipline; it hath cost you and your friends many pounds, since you came first: but to what purpose haue you taken all this paines? and bestowed all this cost? what reward haue you? I

pray tel me, did cuer any Patron offer you any liuing?

Sund. Yes trulie, I haue beene offered a liuing without sute, and also vpon sute, but I must needes say, vpon reasonable conditions (as the Patron thought) but such, as I may not enter into with a good conscience.

Tran. Conscience? yea, this conscience is it, which marreth, al, this is it which hindreth you from all preferment. And if you will still stand vpon conscience, here may you studie vntill mosse growe to your heeles before any liuing worth the taking be freely without condition offered you, fillie Scholler! borne to pine thy bodie in studie, and waste thy goods in vaine! thinke not that men of this age are so simple, as to giue that freely, which they

for Worldlings.

they may lawfully sell dearly.

Stand. Though I neuer shall haue any preferment bestowed on me freely, yet will I not dispaire of Gods goodnesse in providing for me. Whosoever, I am resolved (by Gods grace) neuer to vse any indirect meanes to bee preferred. And whereas you say y^e Patrons now are not so simple, as to giue that freely, which they may lawfully sell dearly: I maruaile how they may lawfully doe that, which cannot be done without shipwacke of a good conscience.

Tran. Good consciences such man, thinke you that they are afraide of any bug-beares? what should they be afraid of?

Sund. Of what? euen of y^e heauie wrath of God vpon themselves, and their posterity. Leuit. 27.
28.

Doth it seeme a small thing to
 prophane that which is conse-
 crated to the setting forth of
 Gods honour? if any Christi-
 an thinke this, he is far worse
 than an Infidel, who otherwile
 stand not so much upon holie-
 ty. The Romans had this law,

*Cicer. lib. 2.
 de legib.*

*Sacrum qui clepserit, rapseritue,
 parricida esto.* He which clep-
 peth, or taketh away that w^h

*Decad. 1.
 lib. 5.*

is consecrated to holy uses, let
 him be punished as a Parri-
 cide. Liuius recordeth, that the
 Romans sent a present vnto A-
 pollo at Delphos; by the way,
 the Legates lighted vpon Pi-
 rates, who take the Romanes
 with their present intended to
 be giuen vnto Apollo. They
 carrie them home to Lyparas,
 where the custome was to di-
 uide that which by piracie they
 had taken: That yeare, one

Tima-

Timastheus was chiefe Gouer-
 nor, who demanded of the Le-
 gates whence they were, and
 whither they intended to saile?
 and vnderstanding that they
 were messengers sent with a
 present consecrated vnto Apol-
 lo, moued with reuerence; he
 dealeth with his Citizens to
 forgoe their bottie, because they
 were holy things consecrated
 vnto Apollo. The Citizens,
 though they liued by robberie,
 yet made conscience of things
 which were consecrated to holy
 vses were contented to forgoe
 their commoditie: yea, more-
 ouer they send with the Le-
 gates, men of warre to protect
 them vntill they came to Del-
 phos. These heathen men,
 though they erred in h know-
 ledge and true worshoppe of the
 true God: yet their doodes

Ios. 6. 19.
 Actes. 5.
 3. 4. 5.

shew their sincere affection to-
 ward God as farre as they
 knew, of whom in charitie we
 ought thus to thinke, that had
 they knowne the true God, &
 his right worship, they would
 haue bene much more zealous
 for his glorie. Whose sincere,
 though erroneous, affection,
 shal in the day of iudgment co-
 demne the iugling and frau-
 dulent dealing, with sacred
 things, of many which know
 the truth, and pzoesse þ name
 of Christ. If Ananias and Sa-
 phira were so fearefully puni-
 shed, for retayning but a part
 of that which themselves, of
 their own pziuate good, had gi-
 uen to holy bles; how much
 lesse can they hope to escape þ
 punishment of God, who in-
 uade the Goods of the Church,
 consecrated to holy bles, which
 were

were neuer their otone?

Tran. Alas poore Scholler,
I pittie thy credulous simplicity:
But come, where may we sit and
talke freely, I would not bee
heard, and you shall promise me
faithfully, that what I speake
vnto you, you shall not disclose
vnto any man, nor call mee in
question for that which in secret
for good will I shall aduise you.

Stud. Doubt you not of that,
I will be secret. Come let vs
goe into my Studie, there no
man can heare vs. I wil locke
my Studie dore, no man shall
interrupt our talke.

Tran. Now we are in secret,
I am bold to vtter my mind for
your good, if you will not be ob-
stinate in your fancie against all
reason & continuall experience.
In reason no man ought to take
in hand any thing, but to some

good end and purpose, whereby
in the end hee may reape some
pleasure or commoditie: now I
would gladly know of you, to
what end you spend your yeares
in vaine speculations, spend your
body in continuall reading and
meditation, spend continually
your monie, with small hope e-
uer to recouer your charges a-
gaine, and in the meane space,
defraud your selfe of those plea-
sures which others enioy, debar
your selfe of such preferments,
which vsually men of meaner de-
sert obtayne. That this course
you take is not good, I appeale
to your owne experience, who
haue liued here long with a thin
diet, barely apparelled, and I
doubt also, somewhat in debt to.
Yet now as farre from hope of
mending your estate (except you
alter this course) as you were
the

the first day you came.

Stud. Indeede if I made pleasure or profit the principall end of all my labours and studies, I must confesse, as now y^e world goeth, I take a wrong course: but being a Scholler, my principall end is to obtaine learning, and herein I study to approue my selfe to God, in labouring diligently in my vocation, in setting forth his glory, in doing good to all men according to mine ability, and endeavouring to keepe a good conscience in respect of my self. These things a scholler ought to aime at, & not at riches, pleasures, and preferment.

Tran. Gods glory? a good conscience? tush, are you in earnest, and speake seriously?

Stud. Yes tralie,

Tran. Good Lord! this it is,
to

to be mued vp in a studie all the daies of a mans life, signe it is you haue little experience in the world. Had you beene abroad as I haue been, experience would haue taught you, that God, Conscience, and Religion, haue bin things inuented by the Politicians of this world, to keepe men within the compasse of humane lawes, for feare of future punishment after this life, whom otherwise, no feare or punishment in this life only, could restraine frō breaking all lawes. The little regard they haue in obseruing the Religion which in wordes they professe, doth sufficiently shew, what account they make of it, as long as religion hinder not their profit or pleasures, they are contented to make shew of reuerence vnto it; but let religion forbid them, such pleasures

or

or commodities as they affect, they will make no bones to violate all religion. The base estimation they haue of those that liue religiouslie, doth bewray their inward thoughts; for albeit in your presence they highly commend godlinesse and zeale, yet secretly behind your backes, they account them fooles, who practise it: and with many priuie nippes they deride them.

Stud. Albeit I haue not bin much abroad, so that out of experience I can say little, how men practise that in their deedes which in words they professe, yet I make no doubt but that at this time, and this age, there are moze wicked men who denie God by their deedes, whom in words they professe, then euer were since the world began. For albeit, there haue
beene

bene alwaies vngodly men,
 yet at one time they abound
 moze then in other. The Scrip-
 ture foresheweth vs, that in
 these *last daies* corruption of mā-
 ners should abound, as error
 in doctrine was prophesied
 should come immediately after
 the time of the Apostles, termed
 the *latter daies* by the Apostle,
 the truth of which prophesies
 the wofull experience of our
 forefathers can testifie: of the
 one, I meane the greatnesse of
 error in doctrine; of the other,
 corruption of life and conuer-
 sation: we who now live, can
 not but acknowledge it to our
 grieve, your selfe perceiue it, &
 finde it true. Euen by this, y
 all things come to passe accor-
 ding as the word of God fore-
 sheweth should come to passe.
 I gather an vnfallible argu-
 ment,

ment, that the woꝝd of God &
Religion is not any inuention
of man, but that all things are
disposed by the hand of God:
otherwise who can sozetell ma-
ny yeares befoze, what after-
wards shall come to passe. On-
ly God the disposer of al things
can tell vs what shall come to
passe. Who therfoze soze the w-
eth vs what euils are to come,
and when, y we might know,
y there is nothing which com-
meth to passe, but by his dispo-
sition: as also, that being soze-
warned, we might be the bet-
ter armed and encouraged to
withstand them, since we know
that they come not by chance,
but by the ordinance of God
foz our good, if we patiently en-
dure them, and mansfully with-
stand them. As foz the proud
disdainefulnesse of godles men,
who

who esteeme those soules, that sincerely endeavour to live a godly life: I do not much marvelle at it, for in reason they cannot have any better opinion of them, presupposing that, which they falsely presume, y^e the whole felicitie of man is confined within the compasse of this present life: that the soule dieth with the body; that after this life, there shall be no iudgement, no heauen, no hell, no happinesse, no reward for vertue and godlinesse: no torment for lewdnesse of life and vngodlinesse: that man is boyn by chance, and also dyeth by chance. They who thus think, cannot but esteeme those soules (as Laetantius very well obserueth) who whilst they expect future ioyes after this life, doe let passe present pleasures and

*Lib. 7. cap.
5. de diuino
premio.*

Deo

delights: and whilst they expect happinesse not sene, doe forgoe present worldly ioyes which are sene: whilst they endeavour to auoide evils to come, they runne into present evils. This seemeth madness and foolishnesse to worldly wise men. But notwithstanding this wzong conceits which Worldlings haue of godly men, no reason it is, that godly men should indeede become foles, either to please foles, or to seeme to be wise. If the question be well discussed, who are the wisest, whether they who enioy al the pleasures of this world without respect of diuine and humane lawes: or they who abstaine from volup- tuous lining, and forgoe pleasures, and commodities, in respect of diuine & humane lawes?

It

it will easilie appeare who are the wisest. Yea God himselſe hath pronounced of the wisdom of worldly men: that it is but vaine. But of the other

Wisdome, God saith, that *It is better than gold and silver: that it keepeth those that haue it, from euill: & that it delighteth the soule.*

Pro. 2. 12.

Iob, 28. 13

And Iob speaking of the excellencie of it, saith, that *Man cannot knowe the price of it.* This being so, little cause haue any to be discouraged from well doing, because fooles take them to be fooles. Now, whereas you say that Religion is but the inuention of certaine politick men, to restraine men frō offending, and to keep the simpler sort in obedience for feare of future punishments after this life, herein you much mistake the matter: for were it only a subtile

deuice

denice of men, and not a truth;
 it would soone be descried for a
 forgerie, and come to naught.
 For common experience proueth
 (which also a great Poli-
 tician, Gamaliel Meane, doth
 not onely acknowledge, but also
 set it downe for a most sure
 grounded truth, and proueth it
 by former examples) that the *Act. 5. 38.*
counsels of devils which cometh
not of God, will come to naught.
 Now there is a God which
 rewardeth the iust, and puni-
 sheth the wicked; all men, all
 Nations haue and do acknow-
 ledge. Begin at the first bozne
 in the world, Cayne and Abell;
 there was then no common
 wealth to gouerne, so that they
 had no cause to dissemble a *Gen. 4. 3*
 Religion. Yet they acknow-
 ledge a God, and they sacrific-
 ed vnto God. Come from
 these

these two first bozne men, and
 goe through all Nations that
 euer were, and are to this day,
 and you shall finde that saying
 of a heathen man Cicero (who
 knew not God a right) to be
 most true. That there is no
 Nation so barbarous, but doth
 acknowledge a God. For God
 hath reuealed himselfe vnto
 men many waies, sometimes
 by visions, sometimes by dreams,
 sometimes by his wonders,
 sometimes by his reuelations;
 and written word: But most
 generally to all men without
 Rom. 2.15 exception, By his written
 law in the hearts and conscien-
 ces of all men. By vertue of
 which written lawe in their
 hearts, all men naturally know
 good from bad: That the good
 is to be embraced, that euill is
 to be auoyded. That the good
 and

and righteous man is worthy
of reward. That wicked and
euill men are worthy punish-
ment. That truth is to be em-
braced. That errour is to bee
eschewed, insomuch that no
man can pretend any excuse,
when he doth euill, since all
men haue a naturall light,
whereby they may discerne
good from bad. As wee may
see amongst all heathen people,
who albeit they erre in the mā-
ner of worshipping God, yet
in that, euery Nation through-
out the world, haue their sene-
rall Ceremonies, Rites, Sacri-
fices, and peculiar manner of
worshipping their Gods: they
shew in general, that God is to
be worshipped: they erre not,
In pietatis affectu, sed in religionis
delectu as one saith, in y they
make lawes, appoint punish-
ments

Jonas 1. 5.

ments for euill doers, and re-
 wards for those that doe well.
 They shew that piety, iustice, &
 honesty is to be embraced: Pay
 they shew that not only man
 punisheth wickednesse, but y
 there is a God that regardeth
 the doings of men, as wee may
 see in those Marriners which
 carried Jonas, who of all men
 most commonly least feare
 God or men; yet when God
 stirred vp a tempest, they being
 in ieopardie of their liues, each
 of them called vnto his God,
 though they knew not y true
 God, yet that they were in the
 hands of such a God who had
 power to saue them, or cast the
 away, they all knew; else wold
 they not haue prayed vnto him;
 Pay further they acknowle-
 ged, that that dangerous tem-
 pest was raysed vp for the puni-
 shment

nishment of some of their sins,
and in that they erred not. *Verf. 7.*

These men had not the law of
Moses to instruct them; but on-
ly the light of nature the effect
of the law of Moses written in
their hearts. Likewise in the *Rom. 2. 15*

Actes of the Apostles, when
Paul with his company suffe-
red shipwreck, being cast into
Melita, where the inhabitants
were barbarous people, who *Act. 28. 2.*

never had bene instructed
either by the lawe of Mo-
ses, or by the Gospell, yet they
shewed the lawe of Moses in
effect written in their hearts,
they entertayned miserable
Paul and his company with
great humanity & curtesie. Nay
further, they shewed that cala-
mitie, miserie, and punishments,
come not vnto men, by chance,
but by the ordinance of God.

For when as they sawe a vi-
per take hold on Pauls hand,
they make this conclusion, that
Paul was a wicked man: *Who*
although he had escaped drowning,
yet God would not haue him escape
vengeance. Furthermoze, vnto
this natural knowledge of good
and euill, God hath ioyned and
ingrauen in the mindes of all
men, a conscience. Which as a
Schollemaster reproueth and
correcteth vs, if wee doe anie
thing contrary to reason, being
the light of our mindes, or omit
any thing pertayning to our
dutie, and also on the other side
doth reward vs as it were wth
the oyle of comfort and gladnes,
insomuch, that there is none so
bad, but if at any time hee hath
done wel, hee seeleth in himselfe
a ioy and a comfort, for that hee
hath done well, and as long as
he

he continueth in wel doing, his hopes are alwaies comforta-
 ble. But when he doth euill, *Vide Iuue-*
 in the doing he is feareful; and *nal. satir.*
 when we haue done and fini- *13. & O-*
 shed our enterprises, then espe- *uid. lib. 1.*
 cially both our consciences tor- *Eleg. ad*
 ment and bere vs: so that al- *Brutum,*
 beit as one saith, *Scelus licet Seneca.*
quandoq; tutum sit, nunquam ta-
men est securum: A haynous
 dede may be done without da-
 ger, but neuer without feare.
 Terror of conscience is inci-
 dent vnto all men great and
 small, no man can be free from
 it, no not the mightiest Mo-
 narques that euer were. Alex-
 ander the great, who feared no
 humane punishment, when he
 had killed Clitus, was so tor-
 mented with the griefe of con-
 science, y for the space of thre
 dayes hee refrayned from all

C

com,

Sabellicus
lib. 6. En-
nead. 4.

Tacitus.
Suetonius.
Zophilin.

company and comfort, & wold
 haue pined himselfe to death, if
 his captiues had not forced in
 vpon him into his Tent, and
 with great importunitie per-
 swaded him to take comfort.
 Nay (which is moze strange)
 Nero Emperour of Rome, who
 would acknowledge no God,
 nor cared for any humane law,
 after he had priuillie dispatched
 his Mother Agrippina, was al-
 waies tormented with feareful
 dreames in the night, so that
 oftentimes he would start out
 of his bed, and by day time he
 seemed to heare terrible blasts
 of trumpets sounding in his
 eares: and albeit he remoued
 from place to place, hoping to
 be out of the hearing of that
 fearefull noise, yet whither so
 euer he went, it continually
 pursued him, so that from the
 time

time he caused Anicetus to dispatch his mother, he liued in continual feare day and night, alwaies mistrusting those that liued about him, suspecting treason against his person whē no man thought him harme. This conscience God hath placed in the mindes of men as a continuall watch ouer our secret thoughts and doings, wherby he bringeth vs before the iudgement seate of God when we do amisse, and giueth testimonie against vs that we haue offended and deserued punishment. This conscience planted in vs by the finger of God, is a bridle vnto vs, to restraine vs from offending euen in secret and in the dark, when no man can accuse vs; it putteth vs in minde that good is to be done, and euill is to be auoyded; that to

Caluin. Instit. li. 3. ca. 19. sect. 15

doe well deserueth reward and
to doe euil deserueth blame and
punishment: though no man
seeth vs, it gladdeth our hearts
and filleth them full of good
hopes, but maketh the hearts of
those that do ill, timorous, mis-
trustfull, suspicious, & alwaies
expecting some ill or other, since
by their offences they haue de-
serued it. This knowledge of
good and euill, and this consci-
ence is that which restrayneth
men from offences, and not the
deuises of Polititians. If all
the Polititians in the world
should bend their wits to keep
men from offending, it would
be to small purpose. Where it
not that God hath deeply gra-
uen in the hearts of all people
in the world, that euil is to be
auoided, and that good is to be
embraced. And this is so ge-
nerall

nerall in all men, that neuer there was any man so absolutely bad, who albeit he did that which was ill, yet would set downe this as a ground, that euill was to be embraced, and good was to be eschewed: noz euer any so bad, but if he knew he had done ill, cōdemned himself therein as woꝛthy of blame and punishment. Religion therefore is not the inuention of Polititians (as you falsely imagine) but the woꝛke of God in the hearts of all men. In vaine should al the Polititians in the woꝛld conspire together to deceaue men: soꝛ deceit and falshoode by the confession of all men, will sone bewꝛay it selfe.

Tran. Well, you abstaine frō euill for feare of punishment, & you applie your selues to doe

Psal 73.

well for hope of rewardes : yet you who thus precisely liue to please God, as you say, are aboue all other men contemned, wronged, & made the of-skowring of the world; and these things you must patiently endure too, or else you loose your reward. But they whome you account most wicked, liue in continuall prosperity, *and haue more than their heart can wish*, as your owne Prophet doth confesse. If indeed there were a God (as you vainely suppose to your great hurt) who so highly esteemed vertue, and so greatly hated vice; then without doubt he would presently reward those who obserue his lawe and endeavour to please him: and contrariwise, presently punish those who contemne him, then would there be more godlinesse in the world,

world, and lesse wickednesse.

Stud. I perceiue you thinke you haue spoken wisely, seing you speake this so confidently. I maruaile God take not your aduise in these matters. But least you shold ouer please your self in your error, I wil make manifest vnto you your foolish surmised wisdom. Whereas you require that God shold presently reward & godly whē they haue done well; and presently punish the vngodly as soone as they haue done euill; supposing, that hereby would followe greater pietie and lesse vngodlinesse; this course were to take away all godlinesse and pietie. For albeit it be not altogether lawfull to haue respect of future reward for well doing, and also abstaine from doing euill for feare of punish-
ment,

ment, God promising the one, and threatening the other, yet to make this the sole, or principall end of doing well and avoiding euill, is not to obey God for loue of him, whome aboue our selues and all other things we ought to loue: but to obey God for our owne commoditie, and to preferre our selues before God. Now if God should alwaies presently reward godlinesse, and presently punish wickednesse, considering the infirmity of man as now it is in his corrupt nature, such is his weakenesse, that he would obey God, not for the loue of God (as Sathan falsely accused Iob) but for his blessing sake: such mercenary loue (in truth) is no sincere loue, nor accepted of God for a vertue, but reiected for a vice. Secondly,

Iob. i. 9 10

condly you are to consider, that the iustice of God is a perfect iustice, no way defectiue: which it should bee, if hee should take that course in rewarding godlinesse, and punishing vice, w^{ch} you would prescribe him. For as the godlinesse and pietie of the good, die not with them whē they depart this life, but oftentimes their vertues, pietie, and good woꝝks, doe moꝛe good after their departure out of this life, then in their life time, as the godly and learned writings of godly men, who liued in ancient times, doe now instruct many in y^e way of truth, and conuert many vnto godlinesse of life; so that albeit they are long since departed out of this world, yet they continue still in doing good, euen to the worlds end: So on the cor-

Luke 16.

trary, wicked men who in their life time lived lewdly, and corrupted others by their ill conversation, leave behind them after their death the seeds of their wickednesse, whose infectious contagion successively remaine in others, perhaps to the worlds end, so that impossible it is to reward the one or the other according to their desert in their life time, since the effect of their doings are not finished untill the worlds end. And this was the reason that Diues being in hell, desired leave to go & admonish his brethren whom in his life time by his ill example he had corrupted: not for any love to them, but lest they continuing in their lewd life corrupted by him, his torments should be increased. Thirdly, it cannot stand with the goodnesse
of

of God, presently to punish sinners so long as they offend; for in God there is perfect patience, who giveth time and leasure to repentance. Many in their youth have been viciously given, who in their latter daies, become notable members of the Church and Common wealth, whom if God would have cut off in their youth, wee now should have wanted many notable instrument of his glory. Paul at the first was a persecutor of those that professed Christes name, but afterwards, who may bee compared with him? St. Augustine in his youth, was none of the best: yet what notable monuments hath he left behind him, to the great good of all the Church. Infinite are the examples that may be brought to this purpose. Fourthly, in

Rom. 2. 4.

requi-

requiring that God should presently reward the goodly, and punish the wicked in this life, you require that which is impossible. For vertue, pietie, & godlinesse, cannot bee prized with any earthly blessing; they are of greater value then all the gold, and silver, and precious stones in the world. The true loue of God & our neighbour, iustice, patience, and such like, are spirituall graces, and cannot but with spirituall blessings be rewarded. So on the contrary, the breach of Gods law, and ungodlinesse, deserue greater punishment, than man in this life is able to endure; so that the iust reward promised to godlinesse, and the due punishment threatned vnto ungodlinesse, cannot be perfozmed in this life, sith the glozy of the
 one

one excēdeth the capacitie of man liuing in this mortall life: and the extremitie of the other excēdeth the abilitie of any man liuing in this mortall body of ours. God therfoze who doth al things in his iust order and due time, hath appointed their seasons, when they both shall be rewarded. Wherefoze you are not to determine of these matters, but leaue them to the iudgement of God.

Tran. What tell you mee of the iudgment of God? I tell you in plaine tearmes, (vpon your former promise of secrecie) I am fully perswaded, that there is no God.

Stud. I pray you abstaine from these abhominable speeches.

Tran. Tush, first prooue them abhominable speeches, then tearme

termo: themſelfe. I am a reaſona-
ble creature, I will beleue: no-
thing contrary to ſence, experi-
ence, and reaſon.

Said. Hence, experience, rea-
ſon, and eſpecially Scripture
doe proue it: as againſt I do
Ans. Scripture, I beleue
not one word in it. Proue it by
reaſon, then muſt I needes ac-
knowledge it, but I know this
faulſe is altogether againſt rea-
ſon. Except therefore you proue
this by reaſon, in vaine you ſhall
heape teſtimonies out of the
Scripture: for if I did beleue
there were a God, I would be-
leue the Scripture; & if I did be-
leue the Scripture, I muſt needes
beleue there is a God.

Said. This your hateful o-
pinion hold ſome very ſtrange
vnto me, but that Scripture
foresheweth, that in theſe laſt

2. Tim. 3.

20. 1. 2.

dayes

dayes there should be many of
this detestable imagination as
now your experience aboad in
the world doth manifest unto
you, that there are many such:
but to the point. Will you ac-
knowledge without cavelling,
what Sence, Experience, and
Reason will pꝛoue?

Tran. Yes, I will alwaies wil-
lingly yeld to thete.

Stud. Albeit in excepting a-
gainst the Scripture, you doe
barre me of the greatest & chie-
fest means whereby the Mate-
rie of God is liuely set forth,
yet to pꝛoue there is a God, I
require no more thā those prin-
ciples to you yeld to; Sence,
Experience, & Reason. Now
befoze I come to pꝛoue this
matter, suffer me to aske one
or two questions of you. If you
shold stand on a Mountaine by
the

the sea side, & behold a Shippe
sayling in the sea, in a great
tempest amongst many dange-
rous rocks, if you saw her saile
directly to the harbour, skilful-
ly auoyding euery rocke lyng
in her way, on which the vio-
lence of the wind, and rage of
the waues would driue her, &
break her in peeces were it not,
but that by winding this way,
and that way, she auoided frō
them: Though you saw no mā
in the Shippe, would you not
think that there were some mā
who guided the sterne, wherby
she passed all those dangers, &
came safely into the harbour?

Tran. Yes, I must needs think
so, otherwise the shippe would
bee carried whither so euer the
wind & waues would driue her,
and be ouerturned by the waues,
or beaten in peeces on the rocks.

Stud.

Stud. One question more,
and then I will come to y^e mat-
ter in question: thinke you, y^e
you haue a soule in yopr body?

Trans. What an absurd que-
stion is this. How otherwise
could I talke with you? I haue
all my sences; this question is
questionlesse.

Stud. But yet for all this, *Act. 9. 38*
you neuer saw your soule, nor
can wel describe vnto me what
a thing it is.

Trans. What if I neuer saw it,
nor can descibe it: shall I there-
fore, doubt whether I haue a
soule or no? her operations in
me, doe shew and prooue that I
haue a soule. Many things bee
of that nature, that they cannot
be seene, yet are no more to bee *G. 4.3*
doubted of, but that they are,
than whether the things which
we see with our eyes, are or no:

2100

as

as the wind we see not, yet our
sence doth feele it, my voice you
see not, yet you heare it ; we see
not sweete or ill fauours, yet our
sence sheweth vs, that there are
such.

Stud. Were it not but that
the Scripture teacheth me, &
God punisheth those who re-
gard not to knowe him, with a
strange grosnesse of vnderstan-
ding in spirituall matters, and
2. Thef. 2 giueth them ouer to a reprobate
10. 11. 12. sence, that they should not per-
ceauce ; that which they see ; I
should much maruaile at you &
thelike men. Is it not strange
that you can gather by conse-
quent of reason, that of neces-
sitie there must be a guide in y
Shippe which sayleth in the sea,
because hee sayleth to the har-
bour, auoyding all dangers w
might annoy her, which dan-
gers

gers thee could not possible avoid, except she were guided by some hauing reason and skill how to direct and guide it. And also acknowledge that you haue a soule in your body, which, what it is you cannot sufficiently describe, only because it manifesteth it selfe vnto you by her operations in you; so that no way you can doubt, but y^e you haue a soule, whose substance you neuer saw: & yet seeing the admirable order and course of all things in y^e world continually guided and preserved in an order farre passing the capacity of man; doubt whether there be a God which made, guideth, and preserveth all things. Herein you are farre worse th^e heathen men, who albeit they were neuer instructed by the word of God, yet by the continuall and orderly

orderly course of the heauens,
 and by the seasonable fruites
 of the earth, all of them com-
 ming in their due times & sea-
 sons, did gather that there was
 a God which moued the hea-
 uens in such order, and caused
 all things here on earth, to ob-
 serue their certaine course.
 Therefore now I must deale
 with you, as with a heathen
 man (since you except against
 Scripture) and by thinges
 seene proue the inuisible pow-
 er, wisdome, and goodnesse of
 God: who, that all men might
 be without excuse, made the
 world: that all men seeing the
 infinite hugenesse, the great di-
 uersitie, and the orderly course
 of all things in it, and enioy-
 the commodities of all things
 therein, might acknowledge
 his infinite power, admire his
 wisdome,

wisdome, and with thankfulness laud him for his exceeding blessings. If you will yield to sence and reason, you must of necessitie acknowledge, that the creation of the heavens, earth, and varietie of al things contained therein cannot be effected but by a diuine power far exceeding the power of all the Monarkes since the world beganne. If you consider the admirable order of all things created in heauen & earth, wherein enery thing is placed in his dignitie, you cannot but with wonder admire the admirable wisdome of the disposer.

And (to enter into the particular consideration of it) consider first the blessed Angels, who as in dignitie they come nearest God their maker: so according to their dignitie, they
are

are placed in a most blessed place. Man, in dignitie next vnto the, being a creature consisting of two different natures, his soule of a heauily substance, his body made of y^e earth: though by reason of the vniō of the soule with the body, h^e liueth here on earth, yet (as *Hermes* termeth him) is he a diuine creature, and according to his spirituall substance, hath his conuersation in heaven, meditating on the glorious maiesty of God his chiefest felicitie, desiring fully to enjoy his presence, who hath so far dignified him, that for his onely sake, hee created all the world, and man for his owne glorie: to this end hath hee giuen man reason to consider of all his workes, senses to behold them, & a tongue to magnifie his goodnesse for these

these his excellent blessings:
next unto man consider the hea-
uens themselves, the greatnes
and compasse thereof, the num-
ber of the Starres, and their
varietie, their continuall and
orderly motions without cea-
sing or wearinesse, whose ver-
tues and influences no tongue
can expresse, so necessarie for all
thinges living heere on earth;
that if they should but stay their
motions, and but for a small
time cease to send downe their
influences & vertues, al things
here on earth would fade and
come to naught. Infinite is
the number of the Starres and
planets in Heauen, their ver-
tues so necessarie, that if you
take any of them away, his de-
fect would hinder the operati-
ons of the other. For p^roofe of
this, I will instance but in two
of

of them. Whose vertues are known so necessary, that without the, all the rest would serue to no purpose, there is none so simple who knoweth not, nor any so impudent as durst deny, that if the Sun were taken out of the number of the Planets all the rest both of starres, and planets would lose their light, and consequently their operations, all trees and hearbs which grow on earth, cease bearing fruit, and quickely come to naught. Take away the mone, besides that, the comfortable guidance which Travilers by night haue by the benefit of her light, would bee wanting, all trees and hearbes also on the earth, would soone wither away through the heate of the sun, for want of her moistening. Nay, suffer them to haue the

their being in heauen, only stay
 their motions, all things on
 earth would come to nothing.
 For the Sun wheresoener hē
 stayed, would skorch all things
 directly vnder him, and by the
 to powder, the Moone whereso-
 ener shē stayed, would putrify
 all things vnder her, & bring the
 to rottenesse. The like may be
 said in particular of euery star
 in heauen: for if there were not
 a necessarie vse of euery one of
 them, the would it follow, that
 God had made some thing in
 vaine: the which you know is
 against a ground and principle
 in philosophie, and therefore
 needes not any farther p^{ro}ofe.
 Next vnto these, consider the
 decent order of the elements,
 which as they are in dignitie
 one moze excellent than ano-
 ther, so according to their dig-
 nitie

nity are they placed one above another, this I knowe you are not ignorant of, being a matter agreed vpon by al Philosophers. Lastly, cōsider al things here on earth, how they in their dumbe language do set forth the glozie of God: & here first consider the sea most wonderfull to behold, and most profitable for al mankind, wonderfull to see how his mightie waues same to threaten the ouerflowing of all the earth: yet by the onlie appointment of God, is limited his course & bounds, the which he cannot passe: but as rebuked by the shores his appointed limites, retourneth back to his chanel againe. When the great commoditie thereof appeareth in the varietie and vnspeakable number of fishes in it, which as a common treasure for all
 sorts

sorts of people, rich and poore,
yealdeth fishes in varietie vn-
speakeable, in number infinite,
free without money, in so plen-
tifull manner, that notwith-
standing all nations continual-
ly night and day, take out of it
vnknown stoze of fish, yet there
remaine such plentie, that there
is no signe that any haue been
taken out of it. Lastly, consider
the manifold varietie of soules,
beastes, plantes, and hearbes,
wherewith God hath enriched
the earth all for the vse of man:
observe the prouident order to
God hath appointed in causing
springes of water (without
which man cannot liue) to issue
out of high mountaines in the
land, and channels to conueie
them into the Sea, otherwise
would they drowne the whole
land: and herein observe a mar-

uailous wonder, that notwithstanding all the rivers in the woꝛld doe empt themselues into the Sea, and haue done so euer since the woꝛld beganne: yet at this time, is the Sea no fuller than at the beginning: to speake of all particulars which God hath created here on erth, not only foꝛ y^e vse of man, but also foꝛ his delight, were to vnder-
take that which no tongue can expzeſſe oꝛ penne describe; therefore I leaue them to your particular consideration. Now if you should behold a goodly house, curiously builded, adozned, and garnished with all things which may delight the beholder, with fit and convenient roomes foꝛ all necessarie vses, with conduits of water into euery roome where it might néede, all things as well composed

posed as wit and art can deuise,
 could you imagine that such a
 house were composed by chāce?
 reason would constraine you to
 confesse, that the composer and
 builder thereof, was indued
 with great skill, art, and wise-
 dome: how much moze should
 you (when you behold the great
 fabrike of the world) confesse
 the great power and wisdom
 of God, were you not giuen o-
 uer into a reprobate sēce? Now
 to create all these things, and
 place them in so wonderfull or-
 der, both farre passe all humain
 power & wisdom; but cōtinu-
 ally to p̄serue and continue al
 these particulars perpetually
 in their motions, vertues, and
 order, is a matter of greater
 wonder, all the Monarks of the
 world cannot create one haire.
 Painters may paint the world

with all thinges in it, but they cannot giue them life and motions, they can instill no vertue into thē, in this prouidēt p̄seruation of God in p̄seruing all things in their proper and several natures, cōsider first his general prouidence ouer all things in the world; thē a more especiall care of man aboue all things in the earth; and lastlie, his especiall care ouer his elect.

Tra. Nay, stay first, let me except against that which you haue spoke of the creation of all things for the good (as you say) of men: you haue ranged through heauē and earth, and can find nothing amisse. I pray you tell mee, is it for the good of man, that oftentimes thunders, lightnings, and tempests, breake forth, whereby not only houses are ouerturned, but also men and cattell are destroyed:

Aroyed: oftentimes the sun scor-
cheth the earth, and frosts so ex-
treāly nip the fruits of the earth,
that by such ynseasonable wea-
ther, men and beasts are hunger-
baned.

Stu. Besoze I answere this
point, let me see your strange
fashioned Rapier.

Tra. O sir, I perceiue you seek
digressions.

Stu. Doe truly, I meane to
answere your obiection.

Tra. Then loe sir, I maruaile
not that you admire it so much;
I think you haue not seen the like;
this Rapier I bought at *Bilbo* in
Spaine, his maker was the skilful-
lest man in his art in all *Spaine*,
by the opinion of his country-
men, marke the curious inamel-
ling of him, feeble his lightnesse,
you may run him double against
the wall, and it will neuer be the

worse, this Rapier I am perswaded hath not his fellowe in all England.

Stu. Indeed it is curiouslie wrought, and it should seeme the workeman thereof had great skill, but hee had not the skill to keepe it from rusting: for mee thinketh, it beginneth to rust in one place.

Tra. Is that the fault of the Cutler? I hope you are not so ignorant, but that you know all yron is subiect to rust, no art be it neuer so exquisite, can preuent this; you knowe it is a generall position in Aristotle, that all mixt bodyes are subiect to corruption, because they are composed of the elements consisting of contrary qualities.

Stu. You say right, the rust of this Sword commeth by the fault of the yron, and not of the maker

maker of this Rapier. I mar-
uaile that you can so easily see
whence these faultes,cozrupti-
ons, and euils pzoceed, and yet
accuse God as the Authour of
them: you free the Cutler from
the fault, that this rust begin-
neth to eate this Rapier, you
ascribe the fault to the nature
of the mettall wherof it is made,
and herein you say truely; whē
it went out of his hand it had
not this fault, and I maruaile
that you cannot aswell free God
from being the Authoꝝ of those
euils, which befoze you recited,
foꝝ God made all things as free
from faultes, as this Cutler this
Rapier; these euils pzoceed frō
the things created, and not frō
the creatoꝝ.

Tra. Yea, but if God be om-
nipotent and good, then had it
been a part of his omnipotencie

and goodnesse, so to haue made things, that there should haue been no imperfection in them; as for example, if God had made the mettall of this Rapier so perfect, that it should neuer haue gathered rust, and that beeing once a Rapier, it should neuer breake, nor any way decay, his omnipotency and goodnesse would haue been greater than now it is: what builder of a house will not make it as durable as hee can? what builder of a Citie doth not make it as stronge as hee can, that it might not bee subiect to any decaye? How much more should God exceed in prouidencie and goodnesse to men, and make all his creatures of such perfection, that they should no way haue any imperfection in them, if he be of that omnipotency as you wold make him.

Stud.

Student. Sir, you must vnderstande that particular things are made for the generall good of the vniuersall, and parts are made for y^e good of the whole. As for example; Man is not made for the vse of his hands, eyes, legges, or any of his members: but his hands are made for y^e vse of his whole body, his eyes to direct y^e whole body, the legges to beare the whole body: no mēber is made for the vse of it selfe only. Now if the imperfection of particulars in that they are subiect to corruption and decay, make more for the good of the whole, then if there were no imperfection in thē: then it becommeth the maker of the whole, more to respect the good of the whole, then the particular, and make particulars subiect to corruption

on for the good of y^e whole, and
 to persist in your owne exam-
 ples; doth y^e builder of an house
 respect particulars in y^e regard
 of the whole? doth he not cutte
 downe many a tree for the build-
 ing of this house? doth he not
 digge out many a stone out of
 the earth? doth he not bzeake
 him into many peces untill he
 be fit for his building? doe not
 builders of a Citie the like?
 they will helw in peces and
 bzeake goodly trees, and great
 stones for the good of building:
 and why shold it seeme strange
 to you, that God should make
 particulars subiect to corrupti-
 on for the good of the whole?
 Now this rapier being a par-
 ticular of the whole, was not
 made for his owne sake, but
 for the general vse of man And
 moze good ariseth out of this,
 that

¶ he was made subiect to rust,
cozruption, breaking, and mar-
ring, than if it should be made
(as you would haue it) eternal;
& that for many manifest rea-
sons. First, God who created al
the world, he and all the parti-
culars in the world for the vse
of man, foreséeing the fall of
man, and that he would dege-
nerate frō that goodnes wherein
he created him; in his iustice,
against the disobedience of mā,
prouided this as a punishment
for his transgression, that hee
should earne his liuing with y
sweate of his browes. Neces-
sary therefore it was, that hee
should prouide something wher-
on he should labour. Now, if
God should haue made this so
perfect in all respects, y it should
neuer take rust, or any way
be subiect to decay; if our appa-
rell

rell were of such mettall, that it would neuer weare out; if our houses were such, y they would neuer decay; if our land would neuer bring forth weedes, but alwayes good cozne of his owne accoord, as you would haue all these and all other particulars to be of such perfection as being once created or made, they should euer endure. Then hereby you would take away the iustice of God against the sinne, and the disobedience of man against God: who for his transgression hath appointed this labour on these particulars to keepe these things in reparation, and that by his labour herein, he might get his liuing by the sweate of his browes. Secondly, if these particulars which are made for the good of the whole, were not subiect to altera

alteration, if houses, apparell,
and such like, would neuer de-
cay being once made, infinite
inconueniencues would follow
thereby. For notwithstanding
they do now decay, yet (y^e world
being so full of people, which
also God foresaw, and there-
fore prouided for it accordinge-
ly) you see what daylie com-
plaints the poore sort of people
doe make, that they are out of
wozke. The Carpenter, Par-
son, Tayloz, and such like
trades men, who are ouer char-
ged with wife and childre, how
much lesse should these poore
men according to the ordinance
of God, gette their liuing for
themselues, and their household,
if houses once made would ne-
uer decay, if apparell, and such
like necessities for the vse of
man, should neuer weare out.

So

So that you may see, that these things being made for the vse of man, and not man for them; God hath made them moze beneficiall for the vse of man in making the subject to change, than if he had made them durable for euer. Thirdly, God knowing the weakenesse and infirmitie of mans corrupt nature, that as water, if it stand still, it will corrupt and gather putrifaction, but if it be alway running, it continueth pure: so the minde of man, if it bee idle, it will bring forth corrupt fruit; but if it be busied on honest labour, it is free from corrupt and lewd thoughts, & free from euill woakes. Wherefore God appointeth men to labour on mutable & changeable mettal, that their labour should neuer be at an end, necessity con-

Training

Fraying them thereunto, else
would they be idle, and being i-
dle, would waie wicked. Thus
God who first appointed laboꝝ
vnto man foꝝ his transgressi-
on, turneth it into a great bles-
sing, that whilst men continue
labouring painefully in their
vocation, they are free from
occasions of sinne, & God bles-
seth their labours both with tē-
porall and spirituall blessings;
temporall, as health & wealth,
whereas contrariwise, they y
are idle are neither healthy, noꝝ
wealthy. With spiritual bles-
sings in this world, as with
god thoughts, god conscience,
and many other graces of the
minde: and in the world to
come, God in Christ will re-
ward them, because they haue
walked according to his ordi-
nance, painefully in their voca-
tion

Psal. II.

tion. Concerning the other part of your Obiection, that oftentimes thunder, wind, tempest bzeake forth, and vnseasonable weather, to y great hurt of mankind: You must consider, that the things which God created for man, haue a double vse, a principall, and a secondary vse: the principall vse of the all, is to profit man according to their manifold and seuerall vertues giuen to them of God in their first creation. The secondary vse of them is, to bee instruments of Gods iustice against man, if he disobey his Maker, contrary to their natures and properties in their first institution. That as mā, who was made to obey his maker, beginneth to disobey him that made him, and degenerate from his principall end whereunto

unto he was created to glōzifie
 God his Creatoz. So these
 things which were created for
 mans vse, should degenerate
 from their principall and pri-
 marie vse, to afflict man for his
 disobedience, & be instruments
 of Gods iustice against the sin
 of man. This secondary vse
 of these punishments euen the
 heathen people who knew not
 God, did alwaies acknowledge
 as prophane histories and Po-
 ets doe every where testifie. I
 neede not exemplifie this vnto
 you out of Liue, that the Ro-
 manes custome was, if any
 sodaine tempest arose, if light-
 ning and thunder, if infectious
 of y^e aire, or other diseases were
 ingendred and came to passe,
 straight way after their man-
 ner, they sought to appease the
 w^rath of their Gods, acknow-
 ledging

*Appian li.
 1. de civili
 bello Rom.*

ledging that these calamities
proceed from the wrath of God.
Likewise the Grecians they ac-
knowledged these accidents to
be the speciall punishment of
God for the offences of men, as
you may see in Poets; when as
the whole Graue was stayed
at the Ile *Aulis*, Agamemnon
the Generall sendeth to Calcas
the Priest, to know wherein
the Gods were offended, and
what might appease their
wrath: vnderstanding the true
cause of it, and that they should
not appease the wrath of their
Gods, except hee sacrificed his
Daughter Iphiginie, he spareth
not his daughter to appease
their ire. When Pharaos was
punished with Lice, Frogges,
hailestones, and his cattell and
people with mortallity, then he
acknowledged the power of
God,

God, then he desired Moses y
he would pray to God to take
away those plagues from him.
But as soone as the plagues
were remoued, straight way
his feare of God was gone.
Take not exception against
this testimony, out of the scrip-
ture, sith pzophane hystories te-
stifie this same. Here you see
an other great commoditie ari-
seth vnto mankind by these
things which you call evils;
For by these extraoꝝdinarye
punishments, men are moued
to fly vnto God for succoꝝ, yea
euen wicked men, who other-
wise in their security neuer
thinke on God, but continue
still in their wickednesse. Whe
Jonas fled by sea from the pre-
sence of God (as he thought) &
God stirred vp a great tempest.
then the Parriners prayed to
their

their God3, then they prayed seriously, and from thyr hearts without hipocrisie. Otherwise in p2osperity, they seldom, carelessly, and for fashion or custome sake, repeate y words of ordinarie prayer without thought of God. Now, though these euils as you terme them are grienous for the present time, yet considering the profit they bring vnto man, as namely, they cause men to flie vnto God, and seeke succor and ayde at his hande, they cause vs to pray sincerely, hartily, and ardently vnto God, they cause vs to enter into examination of our former life, wherein wee haue offended God and moued his wrath against vs, though these things seem grienous and feareful for the time, yet cannot they properly be termed euils

uils, considering y^e profit which
they effect in man. Pilles and
potions are vnpleasant and soz
the time cause those that take
them to be sick, yet no man will
terme them euils; we seeke to
the Physitian soz his aduise, &
although we know that which
he prescribeth will be bitter and
vnpleasant, yet we refuse them
not, we acknowledge our selues
beholding vnto the Physitian,
who prescribes them vnto vs,
and great reason we should doe
so, soz by phisicke though vn-
pleasant, we recover health be-
ing impaired, and also preserve
our bodyes least they fall into
diseases, and should not we ac-
knowledge our selues bound
vnto God, and be gratefull vn-
to him, soz these gentle remem-
brances, which you falsely call
euils, who when we haue soz-
gotten

gotten our dutie towards him, by these vnerpected and fearfull thunders, tempests, infection of the aire, strange diseases and such like, are put in minde of y^e w^rath of God against our sinnes, that wee might repent & amend our liues, w^ho so neglecteth, heapeth vp to himselfe a heavier w^rath against y^e day of iudgement, because he regardeth not the gentle co^rrections and rememb^rances of the Lo^rd. A fourth vse of these fearfull thunders, sto^rmes, windes and tempests, infection of the aire, strange diseases, and con-

2. Peter. 3. suming pestilence, is to confute
verse. 3. 4. such as you are, for it is p^rophe-
sied of Saint Peter, (and veri-
fied by you, and a great many
else,) that in the last daies there
will come mockers, which will walke
after their owne lust, & say, where

is the promise of his coming,
(namely Christs coming to
iudgement) for since the fathers
died, all things continue alike as frō
the beginning : such is the nature
of the wicked that if God ex-
traoꝝdinarily shew not his po-
wer sometimes by punishings,
but still continue his blessings,
they thinke that those blessings
which they enioy, come not of
the goodnesse of God, but by
course of nature; but whē some
fearefull extraoꝝdinare euent
come to passe, they are constrai-
ned to acknowledge that there
is a God above, that which they
call nature, able to do things a-
boue & contrary to nature, cau-
sing oftentimes scarcity of fruits
when the whole yeare befoze
hath been seasonable, and con-
trariwise great plenty & store,
when it hath bene an vnseaso-
nable

nable yeare. Now, albeit some particular haue sustained harm either by thunder, lightnings, tempests, or such like extraordinary event: yet hath it been for the good of the whole, that others seeing the censure of God and his extraordinary worke, with feare & reuerence might acknowledge his great power, yet no particular who haue sustained losses by such events, can iustly complaine against such punishments, because no man euer sustained more then his sinnes deserved: vniuallly therfore you call these events evils, sith soe many & great good effects are wrought by them, you may call them *mala pœna*, which indeed are not evils, but the execution of Gods iustice.

Tra. Yea, but you shall not thus shift me off. I will directly
 prooue

prooue there are euils in the world, properly tearmed euils, which if I doe, it followeth that there is no such God as you imagine, for God (as you say) is omnipotent, and in him is the perfection of all goodnesse: either therefore God would take away all euils in the world, and cannot; or else can, and will not; or neither will, nor can take them away; or lastly, can and will. If hee would and cannot, then is he not omnipotent, and therefore no God: if hee can and will not, he is not as good as may be, and therefore no God. If he nether can, nor will, then is nether omnipotent, nor most good. If he can, and will, then should there be no euils in the world; but there are euils as the sins of men, which (as you say) God hateth; if hee hateth them, why doth he suffer

E 2 them

them to be? Nay, which is farre worse; why are they, who most sincerely thinke there is a God, and therefore seriouslye obserue his wil and commandements? yet of all men are most miserable in this world, most afflicted, most contemned, and vilefied, as the experience of all ages can testify: and on the contrarie, they who haue beene most wicked, haue aboue all other men liued most prosperouslye all their life long. What an excellent man was *Cato*, who all his life long continually labored to expel vice out of *Rome*, yet what a miserable life liued he? alwaies hated and oppugned by the cheefest men of *Rome*, and after his death was no way honored according to his worth, although hee had spent his whole life, onely in seeking to doe his common wealth good.

good. What a notable man was *Pompey*, for his heroicall minde and noble vertues surnamed the Great, who euen of his enemies and men of other nations was acknowledged to be a man of excellent vertues. Yet, especially in his latter daies, what a troublesome life liued he? What an vnworthie end had he? and after his death no waies graced. On the contrary, base & vitious *Licinus*, a notarious flatterer, Barbaro to *Augustus*, was dearlie beloued of the Emperour *Augustus*, graced by the Serators of *Rome*, all his life liued most happily, and after his death was dignified with a maiestlicall tombe: Insomuch that *Beroaldus* icsteth at it, *Marmoreo Licinus tumulo iacet, at Cato paruo.*

Pompeius nulli, credimus esse deos. Licinus a vitious base flattering

Barber, lieth in a maiestickall
 tombe. Vertuous *Cato* lieth in
 a little tombe, great *Pompey* hath
 none at all: and can wee thinke
 there are Gods? What a noble
 minded Roman was *Brutus*, who
 spent his whole life in defence of
 the liberties of his countrey, sus-
 tained the hatred of all wicked
 Tyrants: yet at length was he o-
 uerthrown by *Cesar*, a man farre
 worse then himselfe, though he
 confidently expected the aide of
 his Gods hauing a good cause
 on his side, the defence of his
 countrey, but all in vaine, and
 beeing deceaued of his expected
 ayde, falleth on the point of his
 sword, crying out, *Ista Iouem*
haud latent, quing, est horum cau-
sa malorum accusing *Iupiter* that
 he sawe all his miseries, yet hel-
 ped him not; nay, that he was the
 cause of all his miseries. Con-
 trari-

tratiwise, what a monster was *Dionisius* the tyrant, who delighted in wickednesse and iested at the gods? Who, when hee had robbed the temple of *Proserpina* at *Locris*, sayling prosperously home to *Syracusa*, said to his fellowes, do ye not see my companions, what a prosperous sayling the gods haue giue to vs Church-robbers? and being flesht herein, afterwards sayled to *Peloponesus*, and came into the Temple of *Iupiter*, where *Iupiter* was cloathed with a cloak of cloth of gold, gybing at him, took off his cloake of gold saying, that it was too cold for winter, & too heauy for summer, and put his owne cloake on him made of woll: saying, that that was warmer for the winter, & lighter for the summer, fit for all seasons of the yeare: also he took off from *Esculapius* his golden

E 4 beard,

beard, saying it was not fit the sun should be bearded, since his father was alway painted without a beard; afterward hee tooke out all the Gold and Siluer, and vessels of the temples, and sold it in the market: whē he had receaued the price of it, then he made proclamatiō that whosoever had any vessels pertaining to the temples they should within a certain day, restore them to the temples againe, because it was not lawful for to prophane that which was consecrated to holy vses. This Monster liued forty yeares prosperously, died not vnfortunately, and left his kingdome to his Son peaceablelye, which by lewde meanes he vsurped. You know what *Diogenes* was wont to saye of *Harpalus* (a notorious theefe, and most prosperous) that hee was a great argument against the Gods:

gods: meaning that if there were any gods, or if they had any care what was done heere on earth, they would neuer suffer such a notorious theefe to liue so long, and so prosperously. If these examples bee not sufficient, reade *Plutarch*, of the liues of the most famous Græcians and Romanes, read, *Boccace de casibus illustrium virorum*, where you shall find alwaies the better man hee was, the more oppositions hee had in all his life. Now, least you should take any exception against these examples taken out of prophane histories, as you rearme them, I will prooue this also out of the scripture: in the time of *Iob*, great was the prosperitie of the wicked. *The wicked liue & waxe.* *Iob. 21. 17.* *ethold, saith Iob & grew in welth, their seed is established in their sight, their houses are peaceable*

without feare, & the rod of the lord is vppon them, their cattell excrease and prosper, they send forth their children like sheepe, and their sons dance; they take the tabret & harpe, and reioice in the sound of the Organs: they say vnto God, depart fro vs, for we desire not the knowledge of thy waies: who is the almightie that we should serue him? or what Prophet should we haue if we should pray vnto him? Likewise in the time of David, such was their prosperitie, that hee confesseth that he was greatly moued at it.

Psalm. 73. My feete had almost slipt, when I saw the prosperitie of the wicked, they are lusty and stronge, they are not in trouble like other men, they are full of pride, and crueltie, their eyes stand out with fatnesse, they haue more then their hart can wish, they are licencious, and speake wickedlye of their oppression, they talke

talke presumptuously, they sette
 their mouth agaynst Heauen:
 Doth not this matter so far moue
 the Prophet *Jeremy*, that he doth Jerem. 12.
 expostulate the matter with
 God, why it should be so: saying,
 O Lord, if I dispute with thee con-
 cerning thy iudgmētts thou art iust:
 Yet let me talke with thee concer-
 ning thy iudgements. Wherefore
 doe the way of the wicked prosper,
 why are they in wealth that rebelli-
 ously transgresse? thou hast plan-
 ted them, and they take roote: they
 grow and bring forth fruit; thou art
 neere in their mouthes, but farre
 from their hearts. Doth not the
 Prophet *Habakuk* the like? Hab. 2. 13.
 Wherefore (saith he to God) dost thou
 behold the transgressors, and hold
 thy tongue, when the wicked de-
 noureth the man that is more iust
 then himself? Were not the worst
 men the happiest mē in the time
 of

Malach. 3. of the Prophet *Malachie*? they
 15. openly professed, that *it was in
 vaine to serue God*. And they
 shewe (in mine opinion) a good
 reason for it: For say they, *The
 wicked are blessed, euen they that
 worke wickednes, are set vp, & they
 that tempt God, are deliuered*.

Now tell me, what master of a
 familie, hauing good and badde
 seruants in his familie, would
 frowne on the good, and speake
 friendly to the wicked? afflict the
 good, and deale roughly with
 them? and grace the badde, and
 deale friendly with them? yea
 suffer them to enioy their hearts
 desire? If a mortall man qualifi-
 ed with ordinary honesty, will
 not do this; can you think, that if
 there were a God who respected
 what is done one arth, wold suf-
 fer these things? Thus you see I
 can if need be, play the Diuine.

Stnd.

Stud. But to the dishonour of God, the Diuell, by whose spirit you speake, taught you this: who also vsed the scripture, but to a badde purpose. Spiders euen of the best & sweetest flowers get matter, good in it selfe, but being infected by their ill breath, is turned into payson: so such as you are, gather out of good flowers y^e word of God, good matter, but by the infection of your ill spirits, you turne it to worse then payson. But to let this passe, you instance by many examples, that there are many evils amongst men, and hereon you thus conclude: Either God would take away all these evils out of the world, and cannot; or else can, and will not; or neither can, nor will; or can, and will. If he would & cannot, he is weak, and

and therefore no God. If hee
can, and will not, hee is enui-
ous, which cannot be in God.
If he neither can, no; will, hee
is both weake and enuious.
But weaknes no; enuy cannot
be in God, if there be any; for if
there be a God, he must needes
be omnipotent and most good,
or else no God. If he can & wil,
how commeth it to passe that
ther are so many evils amongst
men? First I grant that there
are evils, and properly, evils
the sinnes of men, which God
could take away, and therefore
no weakenesse in him; but he
doth not, not of enuie towards
mankind, but for his greater
good: and this is the reason
why there are so many evils
amongst men. For in y there
are evils, both y glory of God,
and the good of men, is made
more

more manifest: so that it neither standeth with the glory or godnesse of God, to take them away, but to suffer them to be. Now, to make this manifest vnto you, giue mee leave to proue, first that God is not the author of evils: secondly to shew whence they spring. For the first point, that God is not the Author of these evils; God, who is godnesse it selfe, whose propertie is to communicate his godnesse to others, made the whole world that his creatures might participate of his godnesse. Vnto the perfection whereof, it was behoouefull that there should be diuers degrees of different natures. He hath made foure degrees of things that are in the world. The lowest degree whereof; hath only his being without life, without sense

sence or motion, without reason: and of this kinde are the foure Elements, Fire, Aire, Water, and the Earth. Of the second degré, are those things which beside their being haue life; as trees, flowers of the field, which sometimes grow and increase, sometimes die. A third kind are they which besides their being, and life, haue also sence, motion, able to moue from place to place, as beasts, foules, fish. The fourth and highest degré haue besides these things befoze mentioned, reason, and wisdome: and in this degré of creatures, are onely men & Angels. In these foure degrees are comprehended all creatures that God hath made, and all these were created good. Now, evils haue no place among the things created, neither

ther can it, because it hath no
essence or being in it selfe, but
is a defect of that good which
should be in things created, by
the default of the creature, and
not of the Creator. As blind-
nesse is a defect of the eyes, sick-
nesse an indisposition and dis-
proportion of the foure Ele-
ments with their qualities w
should be in the body, whereby
the members of the body are
not able freely to execute their
functions. Yet because evils
serue for the greater commen-
dations of those things that are
good; and things good, do more
apparantly shew their goodnes
by comparing them with evils,
as sicknesse once tryed, maketh
health to be more gratefull vnto
vs; meates are then most
sweete vnto vs, when we haue
bene long hungrie; the light
more

more pleasant vnto vs, & better
 welcome after much darkenes,
 heauie, and gloomie wea-
 ther. Therefore although God
 doth not cause them, yet he hin-
 dzeeth them not, but suffereth
 them to haue a kinde of depen-
 dancie on his creatures, for the
 greater good of the vniuersall:
 yet thus far he hindzeth euils
 to be; that they bzeake not out,
 but when, and where he list.
 else would the malice of y^e Di-
 cell and wicked men quicklie
 bzing all things to naught: he
 gouerneth, and guideth them
 for his owne glozy, and good of
 his owne elect: for he would no
 way suffer them to be, except he
 bled them to good purpose; for
 the punishment of the wicked
 to shew his iustice, and for the
 furtherance and behalfe of his
 elect. This being shewen, &

God

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God

God is not the authoꝛ of them,
and that they haue no baxing a-
mongst all the woꝛkes of God,
but are blemishes and defects of
things created; it now followe-
th to shewe you the first origi-
nall cause from whence they
came, which was the fr̄e will
of man wilfully disobeying his
creatoꝛ, who had this excellēt
gift bestowed on him, that he
had an ability, fr̄e wil, & pow-
er either to obey his maker; oꝛ
if he would, disobey him: in o-
beying his maker consisted his
felicitie; in disobeying, his mi-
sery and woe. All the sinnes in
the woꝛld (which only can pro-
perly be called enill, excepting
the disobedience of the Diuell)
proceede from the fr̄e will of
man. There is no cruelty, no
adultery, oppression, hatred,
malice, oꝛ in a woꝛd, no sinne,
but

but proceedeth from the free wil
of man. But you say, why doth
God suffer cruelty, oppression,
and wrong, as that heroicall
Brutus, or sincere Cato should
bee continually oppugned all
their life long? And why doth
God suffer Dionisius and Har-
palus, and such monsters to liue
so prosperouslie? To the first
I answer, that if God should
haue suffered no oppressor of
his common wealth to haue li-
ued in Brutus his time, how
should Brutus haue shewed his
vertues, in withstanding Ty-
rants? if there had liued no wick-
ed and lewd person in Catoes
time, Cato could not haue bin
so vertuous. Who so wil take
away al wickednesse, by conse-
quent taketh away vertue; for
vertue consisteth in rooting out
vice: where there is no wrong
done,

done, there can be no patience
 shewed; where there is no re-
 sistance, there can be no victo-
 ry; and where there is no victo-
 ry, no crowne. Againe, God
 suffereth wicked Dionisius, Har-
 palus, and such like, to liue here
 on earth happily, that in y^e day
 of iudgement they might bee Rom. I. 18
 without excuse; and *this is their* Psal. 17. 14
portion of ioyes which euer they
 shall haue: so that we neede not
 enuie their shor^t felicitie, consi-
 dering the euermorling paines
 they are to endure. And albeit
 such be their monstrous beha-
 viour, that they deserue not
 the happinesse of one day, yet
 such is the excēding goodnes of
 God, that he will haue euen y^e
 worst of his creatures to haue
 a taste of his goodnesse; euen
 Sathan and all the wicked spi-
 rits of hell had a taste of Gods
 god-

goodnesse befoze they fell from
 the good estate whercin God
 created them. There is no
 wicked man so absolutely bad,
 but that at some time oꝛ other,
 hath at the least some shew oꝛ
 shadowe of some vertue oꝛ o-
 ther : now such is the loue of
 God vnto vertues, that he will
 blesse with tempoꝛall blessings
 euen the shadowes of vertue.
 Againe, he suffereth such wic-
 ked monsters to liue, foꝛ y^e good
 of his elect; that they seeing the
 defoꝛmitie of vice in the, might
 be moued the moze seriouse to
 detestation of vice, and to a
 moze ardent loue of vertue.
 Furthermoze, he suffereth such
 wicked creatures to liue, foꝛ y^e
 exercise of the good : to manifest
 their hearts, whether they will
 oppose theselues against vice,
 oꝛ be oꝛawne away vnto vn-
 godli,

gods
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 sters
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godlines by their entisements. Lastly, he suffereth such monsters to liue, to manifest the hearts of his elect. For to trie their hearts whether they loue him sincerely, or no. For a true natural sonne cannot see his father dishonoured, but hee will be moued at it, and oppose himselfe against those that dishonour him; and no true elect of God can endure to see God dishonoured by wicked men, but he will bend himselfe against them. The Lord himselfe saith, that he will send false Prophets amongst you, to trie your hearts, Deut. 13. 3 whether ye loue him, or no. Whether wee will sticke vnto his word, or be carried away by y^e false perswasion of wicked seducers, or lewd liuers. To this end God stirred vp many enemies against the childre of Israel,

Deut. 15.
11.

Pf. 129.2.

Ier. 17.10

raell euen to trie their hearts,
whether they would trust in y
helpe of God, or seke indirect
meanes to bzing theseloes out
of troubles. To this end God
(who could haue made, that no
man should haue needed y help
of other men) sendeth the pwe
amongst vs, commanding vs
to relieue the, to trie our harts
whether we moze regard our
wealth, then his commande-
ment. For albeit God knoweth
*all the thoughts of mens harts long
before they are,* yet because hee
hath appointed a generall day
of iudgement wherein he will
*iudge euery man according to his
workes,* he will stirre vp such oc-
casions vnto all men, whereby
by their workes they shall ma-
nifest what is in their hearts,
that he may reward euery man
accozding to his workes. Now,
whercas

whereas you say that he is an ill master of a familie, who hauing good and bad seruants in his house, will grace & doe good vnto the bad, and deale hardly with the good, and frowne on them: your Comparison holdeth not, because the dutie of mā is p̄scribed vnto him what he ought to doe; reason, the lawes both humane and diuine, doe bind vs to doe good, especially to those that doe well, and punish those that doe ill: and who so doeth not this offendeth. But you must consider, that God is aboue all lawe. If hee of his bountie will bestow his blessings on the wicked who deserue them not, if he cause the sunne to rise as well on the wicked as the iust, he offendeth not: may he not doe with his owne what seemeth best vnto him.

¶ him.

himselfe? he may shew mercy to whome hee will without breach of lawe or iustice. Againe, if he lay afflictions on y^e good, their sinnes deserue more punishment, then euer any suffered affliction here on earth. What if he send trouble on the to trie whether they will murmur against him, or with patience indure those things which they know cometh on them by the appointment of God? is hee therefore vnjust, who by these meanes maketh their patience & other vertues to shine more gloriouslie?

Tran. In this your answer, to free God from being the Author of sinne, which is only and properly euill, you lay the fault on the free will of man, who willingly doth disobey the wil of his Maker. But I take this for no
an-

answere : for if God who (as you affirme) foreseeth all things, and is omnipotent, and able to prevent all evils to come. Why did he giue man free will the which he knewe he would abuse to his dishonour, and his owne hurt? Why did hee not make him so firme, that he should not haue beene able to sinne?

Sund. As wel might you find fault that God made man, as that he gaue him freewill : free will and reason are the greatest gifts vnder the sunne ; wherby only man excelleth all other creatures ; whereby he is made able to doe those things which are acceptable to his maker. If you take away freewill, so that man shold not be able to transgresse the law of his Maker ; wherin shold he be any whit better then fire, which natu-

*Zanch. lib. 5
cap. 1. Theſ.
2. de natu-
ra Dei.*

*Muscul. in
locis com.
tract. de li.
arb.*

*Pet. Mart.
in loc. com.
tract. de lib.
arb. ſect. 23*

Ioh. 8. 36.

rally burneth and can doe no o-
ther: or from the sunne, which
naturally shineth, and can doe
no other: take away free will,
and you take away al vertues.
The excellency of fræ will con-
sisteth in embracing vertues,
and eschewing, and resisting e-
uils. Take away fræ wil from
man, and you take out of man
the image of God. For as God
cannot be constrayned; so nei-
ther the fræ will of man; no
creature hath power to cōstraine
it. Take away fræ will from
man, and you take away the
meanes of attayning to y loyes
of heauen: no man can trulie
belæue, noz vertuouſlie liue but
by fræ will. God hath given
man fræ will to dignifie him;
for by the meanes of fræ will,
man in some sozt abtayneth e-
uerlasting blisse. For albeit no
man

man is able to doe any good work without the special grace of God, yet man is not herein meere ly passive; as a sword w^h then only cutteth, when man striketh with him, but is no agent or doer of himselfe: but when the will of man is perswaded by the operatiō of y^e holy Ghost to work those things which please God, he doth it willingly, and useth his naturall faculties, for the performance of it, he laboureth & taketh paines in it, although the holy Ghost be the p^rincipal and efficient cause of every good worke, without whome no mā can worke any good worke, yet is it *Remota causa*, a remote cause, from which, actions usually take not their name and denomination. But commonly a *proxima causa* from the

Aug. lib. 52
homil. 14.
Tom. 10.
lib. de grat.
& lib. arb.
c. 17. 10. 7.
tom. 10. de
verb. Apost.
serm. 13.
Bcd. in Ep.
ad Rom. 3
in fin. cap.

Bar. m. 2.2.
Tho. Aqu.
quest. 10.
art. 1. &
se. uent.

Perkins in
his reformed
Catholike, in
the point
of free wil.

*Vide Kepler
man. lib. 1.
de causis
subordinat.
synt. logicæ.
fol. 144.*

nearest cause of any effect. The
Sunne cannot give light ex-
cept God continue him in his
naturall vertue: the fire cannot
giue heate except God giue and
continue in it his vertue so
to doe. God is the primary
cause of these vertues, yet we
say not, (when the Sonne shi-
neth, or the fire heateth) that
God giueth light, or God hea-
teth. But the sunne giueth
light, and the fire heateth; so
man by free will beleeueth in
Christ, and by a godly conuer-
sation endeaoureth to make
his election sure, but by y^e wo-
king also of the holy Ghost.

Tram. Well. I grant that
free will is an excellent quality in
man: but why did God giue *A-*
dam a lawe which he knewe hee
would not keepe, but through
his free will breake it? had it
not

not beene for this law, all things
had beene well.

Stud. Why, doe you think
it reason, that when God had
bestowed on man free will,
whereby hee had power either
to honour his Maker, or disho-
nour him at his will; That *A-*
dam should be left free without
punishment, if he would (ha-
ving power to doe it) bee un-
gratefull to God, or dishonour
his Maker? Is it ill to be bound
to doe well having power ab-
solute to perfoyme it, as *Adam*
had? Doe Princes ill, who
make good laws for their com-
mon wealth, which they know
will sometimes be broken? The
lawes which Princes make
for the good of their common
wealth, are very many in num-
ber. Some very hard to bee
observed: the weaknesse and

frailty of men since the fall of *Adam* is now very great: yet you cannot iustly finde fault with Princes, for making many good lawes, (without which a common wealth cannot stand) though they knowe they will be broken: much lesse can you iustly find fault with God, who gaue but one lawe to *Adam*, & such a law as was very easie to be obserued: neither was he hindered with any frailty as we are, but was endued with excellent graces wherof we haue not as yet tasted. Besides this, as God foresaw the fall of *Adam*, so did hee prouide in his mercy, and not for any desert of man, a remedy for it, even his only begotten sonne Iesus Christ for a redemption for our sinne, that we by repentance & faith in Iesus Christ, might
attaine

attaine remission for our sins. Neither would God haue suffered *Adam* to haue fallen, but that by the consequent thereof, he intended of his goodnesse to turne it to the greater good of al mankind. Had not *Adā* fallē, many excellent vertues which now appeare in man, could not haue bin, they could haue had no place or vse in the state of innocency, fortitude & courage, patience, loue of our enemies, cōpassion, continēcy & such like, are excellent vertues. All these haue no place in y^e state of innocencie. How can fortitude & courage be shewen, wher there is no resistance? How, the children of God shewe their courage in resisting y^e il practises of wicked men, & resisting temptations. How can patience bee shewed where there is no w^rōg

It s done?

done? now the elect of God suffer patiently many oppressions, yea they pray for their oppressors, that God would give them repentance, they patiently endure hunger and thirst, poverty, sicknesse, and such like. How can the excellencie of love and charitie be shewen, if we had no enemies, whose wrongs and iniuries through charitie we pardon and forgive? How could pittie and compassion be shewed, if there were none in misery, or needed our help? how could abstinence be shewed, if there were no alluring baits in the world; or our unbridled lusts did not tempt us to doe that which we should not doe? Reason it was, that *Adam* should haue some matter wherein hee should shew his obedience to his Maker, and acknowledge Gods

Gods soueraintie ouer him, w^{ch}
could not bee, except hee w^{er}
bound to some dutie o^r other.
Againe, had not *Adam* fallen,
where could Gods iustice in
iustlie punishing wickednesse,
appeare? his mercy could haue
had no matter wherein it might
appeare, as now it doth, in par-
doning offenders, in delivering
the afflicted out of misery. How
should the greatnesse of Gods
loue towards men be known,
who spared not his only belo-
ued Sonne to redēme man
being fallen, for whose sake, we
shall obtaine not an earthly
paradise, but the everlasting
kingdome of heauen, farre ex-
ceeding the happinesse of Para-
dise? In these, and the like re-
spects, the Fathers terme the
fall of *Adam* a happie fall; not
that *Adam* did well in disobey-
ing

ing God. But for the event, because God of his mercy hath turned this fall and disobedience to mans greater good, making sinne which in it selfe is bad, to serue for y^e greater setting forth of his owne glory, and the good of man. As a cunning Painter vseth black coulozs being the worst and vnpleasantest coulozs in themselves, in the fairest pictures, the more to set out the pleasantnesse of other coulozs; & more beautifull doth y^e picture seeme, wherein there are degrees and diuersities of coulozs one better then another, then any picture made onely of the purest white: so y^e you see, that without reason you blame God for giuing *Adā* a law w^h he knew he would break; & in not hindring him to fall, though he could haue hindred

hindred him. Adam only iustly is to be blamed, who wilfully offended. God made Adam of that excellencie, that besides the great felicity he gaue him, gaue him also abilitie, y^e without difficulty, hee might haue continued therein. God now permitteth sinnes which hee could hinder; yet hee doth not hinder them, not soz y^e he liketh oz alloweth of them, but soz the greater good of his elect. For when as any of his elect are ouertaken with sinne, their fall doth make them knowe their owne weakenesse, & how fraile they are of themselues without the speciall assistance of God: if God shold not somtimes withhold his assisting grace frō his elect, and leaue them to their owne strength, but continually uphold them from falling, they

they would waie proud, and ascribe that vnto themselves, which proceedeth from the speciall assistance of God, thinking that in that they persisted in integrity, it were by their owne proper power, and not by the speciall grace of God. Wherefore Augustine saith, I dare confidently affirme, that it is good for the elect of God, sometimes to fall, that thereby they may be humbled, and that they might acknowledge their owne weakenesse, and seeke vnto God by hartie prayer, for his especiall assistance. Besides this, they who haue bene overtaken with sinne, by knowing the frailty of man, are more prone to haue compassion on y^e like infirmities in their brethren. *Haud ignara mali, miseris succurrere disco*, saith Dido. They

Vrg.

They that haue felt the smart
of griefe, are moze easlie mo-
ued to haue compassion on such
as are in griefe and misery, the
they that neuer felt any. A-
gaine, by falling now and then,
and feeling the torments of a
guilty cōscience, they are made
moze carefull & hēdefull, how
they afterward walke; & they
make moze ardent prayers vnto
God, for his assistance, then
before they did: thus you see,
that the name of God is to bee
praysed, who gaue so notable
a gift vnto man as frē wil, and
that it standeth with great rea-
son, that Adam should bee by
some lawe bound to honour his
Maker, though God knew y
he would not obserue it, & that
the fall of Adam though he was
faulty only therein, hauing full
power and abilitie not to haue
fallen

yet by the grace and goodnes of God, it is turned to be a happy fall; because thereby, both the iustice of God, and his mercie do most gloziouſlie appeare, and also many excellēt vertues by ſonſequent thereof, doe now appeare in man, which in the ſtate of innocencie, could haue no place. God did well therefore in not hindzing Adam to doe that which by his free will he would doe: but Adam did ill in eating the ſozbidden fruit, hauing full power to ſozbeare it, and bound by the lawe of his Creator to the contrary.

Tra. Well, ſaye all that you haue ſpoken bee true, yet your aſſertion of the eſpeciall prouidence of God over his elect, concerning his ſpeciall care over the, is ſo palpably falſe, that the hiſtories of all ages, the experience of
all

all men do conuince you most euidently, and because you shall not deny this, I will first prooue it out of the Scriptures, then out of other histories: you cannot deny but that *Iacob* was an elect of God, how was he driuen for feare of his life, to forsake his naturall countrey, and his parents, to liue in seruitude vnder an vniust master: & after many yeres of seruitude being notable any longer to edure it, was fain to entreat his wicked brother *Eſaw* a reprobate, as you hold him to bee, and liue at his deuotion. Contrariwise *Eſaw* a wicked person liued at home, at ease, and pleasure, neuer knew what seruitude & hardnesse meant; is this the especiall care ouer his elect? you cannot deny but that *Ioseph* was an elect of God. Was not he euen in his childhood hated of his own wicked

ked brother, some of them ment
to take his life from him, all of
them agreed to sell him to stran-
gers of farre countreys, neuer to
be hard of againe, being carried
away as a bondslaue. How was
he wronged by false accusation,
imprisoned as a malefactor,
though he was none; his brethre
in the meane time who did him
this wronge, liued at ease and
pleasure? How doth the especial
care of God here appeare? *David*
was an elect you cannot denie, a
man according to Gods owne
hart, how was he hunted from
place to place, constrained to flee
to his enemies, and there fayne
himselſe madde to saue his life,
conſtrayned to liue in wildernes-
ſes, in holes and caues, and
yet there not secure? but as a
Foxe still pursued, hated, and re-
uiled of the wicked. But what
neede

neede I giue instance in particu-
 lars? Doe not your Apostle rec-
 kon vp the misery of Christians?
 in generall? that they were scor-
 ned, whipped, put in bands, and Hebr. 11.
 imprisoned, some stoned to
 death, some cut a sunder, some
 waded in wilderesses in sheep-
 skinnes, and goate-skinnes, for
 feare of persecutions, destitute of
 necessaries, oppressed, and euill
 entreated; hiding th mselues in
 caues, and dennes. Now, if you
 reade prophane Histories as you
 terme them, how full are they of
 the miseries of Christians? what
 eager enemies of the Christians
 were the ten Persecutors before
Constantine the great? what vn-
 heard-of torments were inuen-
 ted, only to torment the Christi-
 ans? how doth the Emperour
Julian insult ouer them? who
 gaue leaue to all men to vse the
 as

as bad as they list. And when any Christians made complaint of any wrong done vnto them, he would turne thē away with this answere, You are not to mislike the wrongs which are done vnto you; for happie are yee, when men reuile you, & persecute you: if one strike you on the one cheeke, you must turne the other: scornes, gybes, and floutes, were all the comfort and remedy they could get. Nay, now amongst Christians who are more scorned, derided, vexed; who suffer greater wants; who oftener troubled with diseases and infirmities of the body, then the sincerest men. Strange it is, how you with a bare conceit of an especiall care of God ouer the best men, are carried against the common experience of all former ages, by the testimonies of all

all recordes diuine & prophane,
 against your owne expetience
 which shew the contrary, & cannot
 be brought out of your error.
 If to be tormented, hated, reui-
 led, persecuted, pinched with
 penurie, troubled with many dis-
 eases, and weakenesse aboute o-
 ther men, be to be in the especial
 fauour of God, and to be vnder
 his speciall protection: let mee
 be but of his especiall fauour, for
 most manifest it is, that the estate
 of the Godly, is worse then the
 vngodly.

Stud. Strange it is to see
 your grosnesse, who so speake,
 as if our soules died with our
 bodie, as if there were no
 iudgement to come; as if here-
 after neither the iust should be
 rewarded, nor the wicked suffer
 punishment: but that you may
 vnderstand the grosnes of your
 error,

error, in imagining that in y^e God sendeth tribulation on his elect, it proceedeth of the want of care ouer them: supposing that farre better is the estate of y^e vngodly, then y^e godly in this world, iudging by the outward appearance, and not according to truth. For albeit the godly in this world are hated, despised, persecuted, and afflicted of the vngodly, yet euen in this world (notwithstanding these euils which commonly happen vnto them) if comparison be made of the miseries of the vngodly and godly, you shall finde manifestly, (if you examine them duly) that far greater are y^e miseries euen in this life of the vngodly, then are the miseries the godly, for the godly euen in the midst of their miseries, are full of ioy and hope: but the vngodly are vexed

bered continually with the sur-
fet of their pleasures : And as
the godly seriously and without
hipocrisie, doe endenour with
their whole hart to please God:
so their sincere conscience conti-
nually giueth them an assured
hope of the loue God in Christ,
& maketh the confident, so that
neither tribulatio, no2 anguish,
no2 persecution, no2 famine,
no2 nakednesse, no2 perill, no2
sword, no2 life, no2 death, no2
Angels, no2 principalities, no2
powers, no2 things present, no2
thinges to come, can seperate
them from the loue of God.
They are assured, that as long
as they continue in the true fear
& worship of God, they are vn-
der y^e especiall protection of god,
that no creatue can harme the,
they know that all things, euen
afflictions make for their good:
this

Num. 23.
8.20.21.

Num. 31.
16.

Ester. 6. 13

this their assured hope, is not a
vaine confidence : but is so cer-
taine, and true, and confirmed
by continuall experience, that
the wicked and heathen people
do acknowledge it to be true.
Wicked Balaam, who was
most willing to haue cursed the
people of -Israell, confessed vn-
to Balack that hee had no po-
wer against them, because they
continued in the feare of God,
and therefore aduised Balack (if
he would pzeuaile against the)
to cause them to sin, then should
he pzeuaile against them This
did the wife of Haman and his
wise counsellors being heathen
people, acknowledge that if
Mordecay were of the seede of
the Iewes, that hee could not
pzeuaile against him, acknow-
ledging gods speciall protecti-
on ouer the Iewes, who relied
on

on no humain foꝛce oꝛ defence,
 but trusted only in the pꝛotecti-
 on of God. This did Rahab a
 heathen, acknowledge that no
 people was able to withstand
 the Iewes, because the God of
 heauen gaue them victorie a-
 gainst their enemies, so that
 all the nations round about
 them, were in feare of them.
 This did Achior a heathen ac-
 knowledge being taught by ex-
 amples of soꝛmer ages, that as
 long as the Iewes the people of
 God, continued in the feare of
 God, no people was able to
 pꝛenaile against them, & there-
 foꝛe aduiseeth Holophernes, first
 to enquire and search out, whe-
 ther the Iewes had forsaken
 the lawe of their God oꝛ no, befoꝛe
 hee went against them: if they
 had, then might hee set vppon
 them safely, soꝛ then their God
 would

Iosua. 2.

Iudeth. 5. would giue them ouer in to his handes, and he should preuaile against them; but if they had not forsaken the lawe of their God, hee adviseth him to passe by them, and not meddle with them, least their God should defend them, and then hee should be put to shame and confusion: but proud Holophernes contēned his advise, and God defended them, because they had not forsaken his law; so that according to the woordes of Achior, hee was confounded. This point Achior proued by many former examples to be true, vnto Holophernes; And Rahab also vnto the spies which came into Caanan: All which euents came not to passe by chaunce, but by the ordinance of God, who before these things came to passe foreshewd the people of Israell, that

that if they continued in his feare, and obserued his lawes, hee would put a feare into the hearts of all the nations round about them : So that, no nation should be able to withstand them, which according to his promise alwayes fell out so true, that their enemies were diuinen to confesse the goodnesse of God towardees them. Now, albeit God doth so protect his elect, that no Nation, or any enemies shall pzeuaile against them; yet doth he not in this world set them free from all aduersities, but layeth many troubles on them; not because he delighteth to see the in trouble, but because the nature of vertue (in which he would haue them to excell) is such, that it cannot be shewen, but in courageous and patiently endu-

ring and resisting evils, as also, because such is the corrupt nature of man, that if he should continually be blessed here on earth with temporall blessings, hee would degenerat from all vertue and goodnesse. Which point heathen people by the light only of nature and daylie experience haue alwaies acknowledged this to bee true: and therefore held this for a true ground, that aduersitie was the occasion of al vertues.

Plutarch.

Why Cleomenes therfore was demanded, why the Lacedemonians did not utterly destroy the Argiues who often rebelled against them, since it was in their power to haue destroyed the oftentimes, made this answer, that we might haue some to exercise our youtnes, signifying, that the vertue of their Citie

Citie could not stand without
 an enemy: so likewise when
 the Romanes had the Carthagi-
 nians at that advantage, that
 it was in their power utterly
 to destroy it, great debating
 there was in the Senate, whe-
 ther it were convenient it should
 be destroyed. The wiser sort
 held it was convenient for their
 common wealth, to have ene-
 mies; else experience shewed
 them, that they would contend
 one against another with vi-
 ces: but notwithstanding it
 was decreed, y^e Carthage should
 utterly be destroyed. Which *Aug. l. i. de*
 being destroyed, they having no *ciuit. Dei.*
 enemies, they fell at strife a-
 mongst themselves, which was
 the ruine of their state. And Li-
 uie reporteth of the souldiers of
 Hannibal, who were such, that
 as I thinke, neuer were better
 before

befoze them, noꝛ ſince: yet theſe
 ſo valiant ſouldiers, lying in
 garrifon but one winter at eaſe
 in Capua, where there were
 great ſtoze of victuals, he ſaith
 of them, that they came into
 Capua moze ſbaliant then men;
 but went ſozthmoze effeminate
 then women. And Euſebius
 ſpeaking of the great perfec-
 tions wherein many Chriſti-
 ans periſhed by cruelty of the
 perſecuting Emperours: but
 at length God gaue them an
 Emperour, who fauoured them
 ſo, that ſoz a little ſpace, they
 enioyed pzoſperitie. But, ſaith
 he, in this little time of pzoſpe-
 ty, moze Chriſtians periſhed
 by the vices of pzoſperity, then
 by the cruelty of the perfec-
 toꝛs. With theſe ſuch is the
 nature of vertue, that it cannot
 be vertue, without oppoſition,
 and

and such is the nature of men,
 that they will soone be corrup-
 ted with woꝛldly pleasure. God
 hath so ordayned, that his elect
 thꝛough many tribulations
 (shew therein their vertues and
 graces which otherwise would
 be obscure and lay hid) should
 enter into the kingdom of God.
 This being the ordinance of
 God, his elect knowing this
 his wil and ordinance for their
 good, do willingly embrace the
 as tokens of his good will, and
 with ioy endure all tribulati-
 ons, which it pleaseth God to *send*
 lay upon, they know he is good
 and, louing to those that serue
 and trust in him, and that hee
 watcheth ouer them to do them
 good, they know that the sonne
 of violence shall not bee able to
 touch them without his speciall
 permission, who neuer permit-

2. Sam. 16.
10.

A^ct. 5. 41.
Heb. 11.
24. 25. 26.

teth him, but when it maketh
for their good; they haue not
their eyes fixed on Tyrants y
wrong them, but on God who
bleth them as his instruments
for their good, though for their
paine and griefe. This caused
David when he was reuiled by
Simci, with patience to let him
goe unreuenged, acknowledg
ing, that God caused him to re
uile him, that he might be hum
bled and brought to repentance
for his former sins. This cau
sed the Apostles when they
were beaten for preaching of
Christ, to goe away reioycing,
because they were thought worthy to
suffer for the name of Christ. This
caused Moses to refuse to be cal
led the sonne of Pharaoes daugh
ter, & to chuse rather to suffer ad
uersitie with the people of God,
then to enjoy the pleasures of sinne
for

for a season, esteeming the rebuke
 of Christ, greater riches, then all
 the treasures of Egypt. No tri-
 bulation or persecutiō can daunt
 the hearts of the elect : they
 are afraide of no euill tydings,
 but are confident and bold, be-
 cause God is their pꝛotection.
 The spirit of God raigneth in
 them, who causeth in thē con-
 tinually ioy and peace : though
 all the world should bend them-
 selues against them, the peace
 of conscience which they enjoy
 causeth them to bee afraide of
 no euill tidings, but their hearts
 stand fast and beleue in the
 Lord, mistrustfull feare hath no
 power ouer them. Cleane
 contrary is it in the wicked, in Eph. 2. 2.
 whome Sathan raigneth, and lea- 2. Tim. 2.
 deth them after his owne will. 26.

Though they haue all worldly
 felicitie at will, yet doe they not

enjoy them: but their wealth, honours, dignities, and pleasures be vnto them, as are the pleasant apples, & pleasant riuer to Tantalus, the moze to augment their hunger & thirst: they are neuer contented with them, noz satisfied. Yea, Satan stirreth vp in them behebement affections which neuer suffereth them to be at rest, and tormenteth them with their owne lusts and desires. This, both hystories prophane and diuine, and daylie experience doe proue vnto vs. Plutarch reporteth of Pirrus King of Epire, that his kingdome seemed farre too little for his desires, and therefore he could not be quiet, but must seeke meanes to enlarge it, though with the danger of his owne estate. Which ambitious humor, Cineas an
 exel,

Plutar. in
 the life of
 Pirrus.

excellent Datoz and his chiefe Counsellor perceiuing, endeauoured to alter his determination, and finding him alone, demandeth of him, why he would seeke to conquere Italie (soz that he knew was his first resolution) sith alreadie he had sufficient. **D** saith he, it would be a great enlargement for my dominions, if I had Italie, then it were but a little cut ouer to Sicilie. **That** being gotted (saith Cineas) wil you then be contented? **D** saith he, if we had these, it were easie to obtaine Carthage. **But** what if you had Carthage to? what would you doe then? **Why** then (said hee smiling) we would liue at ease, we would eate and dzink, feast, and be merrie with our friends. **But** (saith Cineas) if that be all the cause, you will enterprize these

these matters which cannot be obtained without great wrong and hurt vnto others, and losse of your own subiects. Why do you not now take your pleasure & ease, and feast, and be merrie with your friends? This you may do now, nothing hindzeth you. Although Pirrus could giue no reasonable replie to this, yet is he so far from yielding to reason, that he was displeased with Cineas, because he discovered his folly, hauing no intent to bee altered from his purpose, though most vnreasonable; but afterward, proceeding in his purpose, and hauing gotten some part of Italie, & some part of Cicilie, at length, with grieve and reproch lost all againe. Ahab a King, who wanted nothing but a contented minde; see his troubled passions,

ons, though he had a great deal
 moze then sufficient, yet is not
 quiet, he must haue Naboths
 vineyard, which might not law-
 fully bee had: and being deny-
 ed his vnlawfull desire, what
 toy taketh hee of all his king-
 dome besides? because hee can-
 not haue this one vineyard, hee
 returneth home heauie and in dis-
 pleasure, he falleth sicke for griefe, ^{1. King. 21}
 and casteth himselfe vpon his bed, ^{4.}
 refuseth comfort, refuseth meate.
 He neuer could be in quiet, vn-
 till by most vnlawfull meanes,
 perjury, and murther, he ob-
 tayned his desire; and hauing
 obtayned his desire, what en-
 sued, but repentance and griefe
 of minde, and vtter destructi-
 on to him and his wicked po-
 sterity: who seemeth to bee in
 greater prosperitie then ambiti-
 cus Haman, who boasted of his
 owne

Ester. 5. 13

Eccl. 5. 18.

owne honour wherein he was
 with his King and Quene a
 boue al the Nobles of y realme,
 boasteth of his great riches &
 pzomotion; but yet confelleth
 withal, that he toke no delight
 in all these, because Mordecay
 the Iewe did not rise vp & re-
 uerence him. See what a lit-
 tle trifle can marre al the mirth
 of the wicked, vnto *whome God*
giueth not the gift to enioy that
which they haue. Who might
 seeme to be in better estate then
 Amnon who was a Kinges
 sonne, on whome no outward
 calamities fell? But yet his
 wicked mind marred all his fe-
 licitie. He falleth in loue w
 his sister Thamar so extreamly,
 that he falleth sicke with loue,
 pineth away w griefe of mind,
 refused to take any soe, he wil
 obtaine his wicked purpose, or
 else

else pine to death, so violent,
ly is he caried in his affections:
but afterward hauing obtained
his vnlawfull lust, then he hateth
his sister more then he loued her be-

2. Samuel.
19. 15.

fore, thus are the wicked cari-
ed without reason or measure
to desire that which is vnlaw-
full, and when they haue per-
formed and satisfied their vn-
lawfull lusts, they then begin
to late to condemne their fol-
lyes with græse and veration
of mind; therefore are the wic-
ked by reason of their violence
and vnconstancie in their affec-
tions, compared vnto *dust in the*
wind, and the *Angell of the Lord*

Psal. 35. 5.
6.

persecuting them, the persecuting
Angell of the Lord, euen Sa-
than driving them violently
too and fro, they neuer haue
rest or quietnesse. Consider the
vnquiet thoughts of the coue-
tous

Eccle. 3 1. 1 **For** a person, hee lyeth toaking
 in the night, when others take
 their rest, and pineth himselfe
 wth carefull thoughts, he casteth
 in his minde many vnlawfull
 meanes how to become rich, he
 spareth no labour and paine,
 yea, goeth barely, feedeth spa-
 ringly on course victuals, that
 he might be wealthy: and when
 he hath riches moze then suffi-
 cient, he is then moze troubled
 then befoze, least his owne ser-
 uants deceaue him, and on the
 night season when hee should
 take his rest, if but a dog bark,
 or a mouse stirre in his cham-
 ber, hee is straight waies trou-
 bled, then he thinketh that some
 theefe is come to take his life &
 goods away; if his head doe but
 ache, thē is he moze troubled wth
 griefe of mind, then the head-
 ach, soze feare he should die and
 leaue

leauē all his riches; thus with labour and pining care he getteth his riches, possesseth them in great and continuall feare, and when hee dyeth, departeth from them with great grāse & vexation of mind. These torments of a couetous man, the heathen men wel observed, and Poets haue notably described them. Heathen men sawethat their mindes were euer troubled, but they could not reach to the principall cause thereof, they knew not that the iudgement of God was the cause of it, they ascribed it to second causes, as to the reason and conscience of men: both which constraineth men to acknowledge y they ought to do well; & whē they do ill they condemne themselves, and they cannot denye but y therfore they haue deserued

Plautus.

Horace.

Iuuenal.

rienced in his miseries of a wicked
 mind ; Parke how Dionisius
 the Tyrant of Sicily describeth
 them : who, when as Damocles
 his flatterer highlye commended
 his felicitie whom all the kingdome
 of Sicily stood in awe of, to shew
 how farre Damocles was deceaued
 in his opinion, caused a notable banquet
 to be set befoze Damocles, and
 caused a sword to be hanged
 ouer the head of Damocles, by a
 small haire, which when Damocles
 beheld, he was so stricken with
 feare, least it should fall on his
 head, that he could eate none of
 the dainties set befoze him, but
 desired to be absent from such a
 feast. Hereby Dionisius signified
 vnto him, that although it seemed
 a glorious matter, to haue all
 Sicilye to bowe vnto him, yet
 because he

ned punishment, & consequent-
ly with feare they expect it.
This point the miserable life
of Richard the third King of this
Realme doth notably pzooue:
who, from the time he murth-
red his brothers sonnes to ob-
taine the kingdome, neuer en-
ioyed one happie houre, but
continually was vexed with
feares and suspicions, mistrus-
ted all men, perswaded him-
selfe that hee was hated of all
men (soz so hee deserved) there-
foze from that time, hee went
alwayes with his hand vppon
his Dagger, ready to entertain
him that set vpon him, fearing
enery houre cōspiracies against
him, and often in the night wold
leape out of his bed, and flee to
his Weapons, when no man
thought him hurt. Lastly, if
you will beleene one well expe-
rienced

he by wicked practises had obtained the Kingdome, he daily and hourly feared some euill or other, so true is that speech of
 Iob. 15. 21 Iob concerning the wicked, a
 & 24. 23. *found of feare is in his eares, and though men giue him assurance to be in safetie, yet his eies are set on their mates, & suspiciously obserue the countenance and doings of all men, still mistrusting some mischief to be working against them.* Wherefore the estate of the wicked in this world is very well compared vnto the raging of the sea, which neuer is at quiet, one waue breaketh it selfe against another, the motions thereof casteth vp nothing but dirt and mire: So the contrary passions of the wicked, bandeth theselues one against another, and all of them bring forth the filthinesse of an euill minde,

Esay. 57.
 20.

minde, trouble and vexation,
 noysome and hurtfull to them-
 selues and others: and albeit
 many of them are very worldly
 wise, who by their deuises and
 worldly policies, seeke to esta-
 blish themselves in a happie e-
 state; yet are all their deuises
 very well compared to y^e house Iob. 8. 14.
 of a Spider, who (as a learned
 writer saith) by wasting his
 own bowels, spinneeth his web,
 and passing curiously compo-
 seth it, yet a little puffe of wind
 casteth it and him dolone: So
 albeit many wicked men excell
 in worldly policie, so that their
 cunning deuises seeme to excell
 the skill of the spider to entrap
 flies, though they spend them-
 selues in compassing their skil-
 full deuises, yet are all their de-
 uises no stronger then a spiders
 web, to withstand the iudge-
 ments

Prouerb. 5
22. & cap.
12. 3.

ments of God, when it pleaseth him to blow vppon them, and bzing their deuises to naught. *Yea, their owne deuises intangle themselves, and woꝝk their own ouerthrowe.* And albeit they wickedly thinke not so, yet indeed they themselves are the executioners of gods iudgement against their owne sinnes, by their vnbzidled lusts. For manifest pꝛoofe hereof, consider the dzunkard, doth hee not by his inoꝝdinate dzinking, bzing diseases on himself, cause his own name to stinke befoze all men, and wast his goodes and bzing himselfe and those that depend on him to beggery? now, to infect with diseases, and to defame and bzing any man into hatred of all men, to spoyle a man of his gods to his vndoing is to punnish, and all these dzunkards

kards do vnto themselves, therefore are they they themselves executioners of gods indgements against themselves, though they thinke not so: the glutton likewise by overcharging his stomacke, causeth many crudities in his body which ingender many diseases, by which diseases their bodies are tormented, and their mindes infected wth many noisome lusts, both made vnable to do any good: the incontinent person sinneth against his own bodye, mispending that which continueth life: and consequently falleth into such lothsome diseases as cannot bee with modesty named, so that many of them live not out halfe their naturall daies; or if they live, they live in reproache amongst men, and the best end of them, is beggerie.

gerie. I need not reckon by the
 verations of couetous men, or
 the proud ambition man neuer
 contented in his estate, or any
 other vicious man, since there
 is none so simple but may easi-
 ly discern this, if they wel cō-
 sider them. For most true is
 that saying of Saint August.
 that euery inordinate affection
 is a punishment to it selfe; w
 kinds of punishments are best
 knowen to those who are trou-
 bled with such inordinate affec-
 tions: these inseparable punish-
 ments annexed to euery vice,
 come not by chaunce, but by y
 ordinance of God, even to this
 end, that they who wil not em-
 brace hertue, for the lone of
 vertues, and the comforts that
 procéde of them, might be by
 the torments that accompany
 vices, diuinen from their vi-
 ces,

ces, to the loue of vertue. Thus if you well way the estate of h godly & vngodly in this world, you shall finde, that farre happier are the godly euen in this life, then the vngodly. For albeit it is most true, that h wicked haue bestowed on them, moze wealth, health of body, honours, and worldly commodities, then are bestowed on h godly, yet **Sathan** who ruleth in them, and their owne inordinate affections, turne these blessings of God to their greater veration. Contrariwise, albeit the godly haue many tribulations laid on them, yet suffer they lesse veration in these, then doe the wicked in their greatest prosperities. Say further, the godly reioyce in tribulation, knowing h such chastisements are tokens of

H Gods

Gods fauours, who not only
fozeseth all things, but also dis-
poseth of al things, with whose
goodnesse it cannot stande, that
any thing should happen vnto
those that seriously obey him,
which make not for their good.
This vndoubted perswasion of
the faithfull, causeth them with
ioy to endure any tribulation,
which it pleaseth God to lay
on them, and to bee contented
with any estate wherein God
hath appointed them to liue in,
knowing that that cannot bee
bettered, which he hath appoin-
ted to bee done: and therefore
they murmur not at any
thing that betide them, nor seek
vnlawful meanes to alter their
estate, though it be very base &
meane. As much therefore as
contentment of minde, is bet-
ter the discontentment of mind,
so

so much better is the estate of the godly in this life, then the estate of the vngodly. Vngodly men I confesse, abound in wealth, honours, and prosperitie; but none of these doe make men better, or vertuous: the faithfull so; the most part want these temporall blessings, but God enricheth them with better blessings, he maketh them excell in vertue, which maketh y^e possessors thereof good, and of greater estimation and value, then al the earthly treasures in the world. Wherefoze you see how farre you are deceaued, in saying that the estate of y^e godly in this life, is so miserable by reason of so manifold afflictions, which happen vnto them, that it were better not to bee at all, then to bee so miserable: God neuer layeth greater

tribulation on any of his elect, then they are able to beare: impossible therefore it is, y^e there shold be any man so miserable, as that it were better hee had neuer beene borne.

Tran. Nay, that is not true, which I can manifestly prooue euen by the authority of Christ himselfe, whose words you are bound to defend. Doth not he say of *Iudas*, that better it were he had neuer beene borne? here you haue ouer-shot your selfe.

Stud. True, hee saith so of *Iudas*, but in saying so, he neither contradiceth my position, nor proueth your opinion: hee speaketh not there of the misery of affliction; so *Iudas* then was in no kinde of affliction (of which kinde of misery you asseirme that it were better not to be, then endure, which I deny)
but

but he speaketh of the miserable estate of an obstinate and impenitent sinner. You must therefore consider, that there is a double kinde of misery; *Miseria culpe*, & *miseria afflictionis*. I grant that y^e miserable estate of an impenitent sinner is so badde, that it were better not be, then to be such a one. This maketh nothing against my position, but to suffer the misery of affliction, be it neuer so great, is better then not to bee at all. For you know that it is a position amongst all the learned, that *Ens & bonum conuertuntur*. Whatsoever is, or hath a being hath some degree of goodnesse; but that which hath no being, can haue no part of goodnesse: and therefore it is better to bee miserable in afflictions in this world, then

not to be at all.

Tran. But this reason also pro-
ueth, that it is better to be in the
miserable estate of the wicked,
then not to bee at all. For the
wicked haue a being, yea Sa-
than himselfe. Therefore it is
better to be wicked, yea a Diuel,
then not to be at all.

Stud. True it is, their sim-
ple being is better to bee, then
not to be at all, in respect of the
whole; but not in respect of
themselves. For their being
both moze set forth the glozy of
God, and further the good of h
elect, the if they were not. How
could h iustice of God be know-
en, if there were no wicked
men, or ill spirits on whom his
iustice might be executed? How
could the lone and goodnesse of
God be sufficiently known in
protecting his elect from Sa-
than

than and wicked men, if there were no such, which made opposition against his elect and chosen: therefore there is good vse of them vnto the whole. But in respect of themselues, it were better (thzough their own default) that they had neuer bin: and therefore Chzist our Saviour saith not simply of Iudas, that it were better he had neuer bene bozne; but it were better for Him, that he had neuer bene bozne. For if it had not bene good either in respect of himselfe, or of the whole, that he should be bozne, hee should neuer haue bene; for God createth nothing but to some good purpose. But our Saviour saith of Iudas, that it had bene better for Him, that he had neuer bene bozne, as it may bee said of all the wicked, in respect

*Vide Aug.
lib.3. de.li.
arbitr.*

of themselves, it had bene better they had neuer bene bozne, by reason of the euerlasting torments which by their iust desert, they are to endure. But necessary it was, that there should be a Iudas, and wicked men. For who but a wicked Iudas would euer attempt the betraying the Sonne of God, into the hands of his enemies? who, but wicked men would hier for monie false witnesses to accuse our Saviour Christ of malice and ennie put the innocent to death? These are necessarie executioners of the will of God, though they doe these things not to fulfill the will of God, but moued thereunto, by their owne ill affections, and drawe on themselves such miseries, that it were better for them, that they had

had neuer bene bozne.

Tran. Well, say that these words are to bee vnderstood of sinne, and not of the misery of the afflictions which ordinarily come vnto those whome you call the elect of God. I am sure you will not denie, but that *Paul* was one of these elect: and yet hee faith of himselfe, and generally of all those that professe Christ, that in respect of the miseries of afflictions which happen to the in this world, they be of all men most miserable: which directly prooueth my assertion, & cleane ouerthroweth all that you haue spoken.

Seucl. Nay, you wrest the words of Paul to your purpose, contrary to their sence, concluding, that without exception, which he affirmeth with exception: saying, *If in this life only we*

1. Cor. 13.
19.

haue hope in Christ, we were of
all men most miserable : which
is a most true speech; out of w^{ch}
you would conclide, that which
is most false. For as S. Paul
saith, if our hopes in Christ
were bounded in the limits of
this present life, surely none so
miserable as a true Christian,
on whome for the most part,
greatest afflictions fall. But
this hope in Christ altereth the
misery of afflictions which fall
leth on them, as a pleasant
saue altereth the taste of harsh
meates, & causeth that which
in his owne nature is very vn-
saourie, to seeme very plea-
sant and swete. Take away
this pleasant saue, and harsh
and vnpleasant meates, will be
offensue to our taste : and take
away hope in Christ fro a true
Christian, and he will be of all
crea.

creatures most miserable: this
 hope maketh sower afflictions
 seeme pleasant. For he that is
 a true Christian, knoweth y^e
 all afflictions come by the ap-
 pointment of God; he is per-
 swaded of the goodnesse of God,
 who layeth no affliction on a-
 ny of his elect, but for their
 good, either to exercise their pa-
 tience and other vertues, to re-
 presse their lasciuious natures,
 which otherwise in prosperitie
 would grow vitious: or to stir
 vp in them their hartie and zea-
 lous prayers, who otherwise
 would carelesse and seldome
 thinke on him, or seriously con-
 sider & remember that he is the
 gouerner of all things. And if
 in particular they cannot con-
 iecture the cause why God af-
 flicteth them: yet they vndou-
 tedly know, that God wil turne
 them

Hcb. 12.6.

them to their good; and therfoze they willingly & ioyfully embrace them. They know that their coꝛrupt nature neeðe such medicines to keepe them in the true obedience of Gods will: therfoze are such afflictions welcome vnto them. They know y^e God receaueth no ſonne, but whome he correcteth: and that they are baſtard ſons whom he correcteth not. Wherefoze with ioy they endure them as ſpecial notes, and arguments of Gods loue towards them. Thus you ſee that farre happier is the eſtate of the godly euen in this life, then the eſtate of the vngodly. For the godly enjoy ſincere gladneſſe of hart, euen in the middeſt of tribulation: but the wicked in their greateſt iollitie haue feares & miſtruſtfulneſſe which marre their mirth:

mirth: they haue (as Iob saith)
 a continuall feare sounding in
 their eares, they reioyce in the face, but not in the heart: it is ne- 2. Corin.
 uer sincere. The reason hereof 5. 12.
 is, because God as a louing &
 careful father ouer his childre,
 hath appointed vnto euery mā
 in particular, a Tutor or
 Scholemaster continually to
 watch ouer him, (I mean, hath
 placed a conscience in euery
 man) who not onely sheweth
 him, and continually aduiseh
 him to embrace that which is
 good, but also when hee hath
 done well, doth glad him with
 p̄scent delight, in that he hath
 done well; and also filleth him
 full of good hopes to be rewar-
 ded for his well doing: so that
 there is no man, but seeth this
 in himselfe when he hath well
 done a reioycing that hee hath
 done

done well, and that his good hopes are encreased, as I said befoze. But contrariwise, this conscience disswadeth vs from doing euill, and if wee disobey him, hee layeth befoze vs the iudgment of God: No man can deny his doings, but is constrained to confesse, that he which euil doth, deserueth punishment, himselfe being iudge: Hence springeth feares, mistrustfulness, and a continuall expectation of punishments due vnto his offences. Wherefoze most unhappie is the estate of the wicked, who in this life neuer enioy any sincere ioy, but such as is mixed with feare, and in the life to come, are to endure unspeakeable and endlesse torments. But most happie is the estate of the godly, who in this world, euen in the midst of

of their tribulatiō, enioy great and sincere ioy, knowing God continually to watch ouer the for their good, expecting alwaies perfect and euerlasting ioyes in the life to come.

Tran. True, in the life to come they must looke for it, for in this life, they haue but cold comforts: but this to come, is a meere fansie. For if you will beleeeue Scripture or reason, the soule hath an end of being whe the body dyeth, and dieth with the body, which being so, what neede any man feare future punishments? or why should any expect any ioyes after this life, since after this life, we shall haue no life or being?

Stud. Whereas you say that the godly haue but cold comforts in this life, you so say, because you neuer had any taste of

of the comforts of the children of God; and therefore you cannot iudge of them. Whereas you say, that the life to come is a mere fable, because as you say, the soule dyeth with the body, you speake against both Scripture and reason, how soeuer you pretend the contrary.

Tran. Nay, but I will prooue it plainly out of the Scripture, and by manifest reason too.

Stu. I pray let vs heare your reasons.

Tra. First, I proue it by plaine testimony of the Scripture, and
 Cap. 18. 20 first out of *Ezechiel*. *The soule that sinneth, the same shall die.* A-
 Eccl. 10. 19 gaine, *Salomon* saith, that *The condition of the children of men, and the condition of beasts are euen one, as the one dieth, so the other dieth: for all haue one breath, and there is*

no excellencie of man about the beasts. Now if they both die alike, how can it be, that the soule of man should liue when man dieth? I am sure you will not say, that beasts haue soules, which liue, or haue any kind of beeing after they die. Now if you reply, that albeit beasts haue not, yet the soules of men haue a beeing after they die: then is not that true, which Salomon affirmeth. That there is no excellencie of man about the beast, and that they both haue one breath alike; which, being so, why should I either feare torments after this life for liuing ill, or expect any rewards for that I haue liued well? Now, besides these euident testimonies of the Scripture, I can also prooue this point by manifest reason, and grounds of Philosophy, as first.

Stud.

Stud. Nay, pray let me first
answere your testimonies out
of the Scripture; then propose
you humane reasons.

Tran. Be it so.

Stud. Concerning your first
authoritie out of Ezechiell. The
soule that shineth shall dye, by
dying you vnderstand a seasing
or leauing off, of hauing any
further being; as when a beast
dyeth, his life ceaseth to haue a
ny further being, in which vn-
derstanding you much mistake
the meaning of y^e words: for by
dying, there is nothing else met
but that that soule which shin-
neth shall be reiected out of the
fauor of God, vnto euerlasting
torments, which is therefore
termed a death, because the
loue of God, is the true life of
the soule, which loue & fauour
being separated, and taken a-
way

way from the soule, the soule is
truely sayd to die.

Tra. But this answere cannot
stand, if the words of *Salomon* be
true. For he saith plainly, that
there is no excellencie of man a-
boue beasts, & that their breath is
all one, & that they die alike; but
if man hath a soule which liueth
euerlastingly, capable of eternall
blessednesse, then there is an ex-
cellency in man far aboue beasts,
then they die not alike. Where,
if you wil not deny flat scripture,
and denye the opinion of him
who was the wisest man that e-
uer was, or euer shalbe; You must
acknowledge, that a man dieth
like a beast, and haue both one
end, one no better then ano-
ther.

Stud. Sir, you must consider
that comparisons hold not in al
things, and therefore you must
not

not extend & stretch them farther then wherein they are compared. Salomon in those words speaketh of the condition of man and beasts, according to the outward shew, which by our eyes and senses wee can discern, and no farther he extendeth his comparison: which words, so farre are most true. For in respect of their bodies, their condition is both alike, they both are made of y^e earth, they both continue their naturall life, by the benefite of the ayre, their breath is in their nostrils, & as their bodies are made of the earth, so they returne to earth againe when they die: all their vegetative & sensitive faculties, doe then end when they die. In these things the conditions of man & beast are all alike: but above all these things

things, God hath endued man with an intellectuall spirit, a spirituall soule, which as it was not made of the earth so it returneth not to the earth when man dieth, as his body doth, which was made of the earth, but being a spirituall substance created of God, of no materiall substance, is no way subiect to mortality, but alway hath his being in a more perfect manner after it is separated from the body. Salomon doth not compare beasts with man in this respect: For this soule of man is not subiect to the viewe of the eyes of men. The soule is not a corporall substance, but a spiritual substance; and therefore cannot bee seene with our bodily eyes: to see, & to be seene, is onely proper to corporall bodies, composed of ele,

elements, the soule being not of this kinde, it commeth not within the compasse of this comparison, which Salomon maketh betwene the condition of men and beasts, sith his comparison is only in matters visible; and herein I confesse they nothing differ.

TRAN. Well sir, I cannot hinder you from gathering a meaning of *Salomons* words, contrary to their sence. *Salomon* was wise enough to expresse his own meaning. He saith plainly, that there is no excellencie in man aboue beasts; you say the contrary. Here you stand not to Scripture, and yet you would haue me beleecue Scripture. I for my part haue great reason to set by the opinion of *Salomon*, because he was the wisest man that euer was, or euer shal be; & in matters
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of difficulty, wee ought to giue credit to wise men.

Stud. It is well that now you vze the authozitie of the Scripture, if in shew it seme any way to fauour your erroz; & now you haue reason to be- læue Salomon, because he was the wisest man that euer was: but if Scripture, or wise men be against you, you will stand to neither.

Tran. Nay, say not so; though I yeeld not to the authority of Scripture, yet I ascribe much vnto the opinion of wise men.

Stud. This I doubt you will deny againe.

Tran. Neuer.

Stud. Then stand to your words. Now I wil shew you euidently by the very words of Salomon, that he compareth mā and beast, but only in things visible,

Verf. 18.

visible, and no further : so that it is not my bare coniecture what he meaneth, but his own words do sufficiently manifest this to bee his meaning : here take the Bible, read the words going next before those you have alleadged, or heare them read. Salomon speaking in the verse before of the condition of men, saith, To see to, they are as beasts : for the condition of the children of men, and the condition of beasts are even one. Now the words going before the testimony you alledge, doe manifest wherein hee compareth them. Namely, To see to, and he giueth instance in things visible, as dying, and breathing: and thus farre, and herein they are both alike. Now, to vnderstand a doubtfull text, the best way saith Augustine is to consider,

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der that which goeth befoze, & that which followeth, which if you had obserued, you would neuer haue alleadged these woꝝds of Salomon foꝝ your error. Now, to put the matter out of all doubt, that Salomon acknowledgeth the immoꝝtality of the soule, heare his woꝝds, speaking of the death of man, & what followeth, he saith, *Thou shalt returneth to the earth whence it came, & the spirit returneth to God that gaue it.* Eccles. Cap. 12.7. Here he speaketh distinctly of the body and soule of man: of the body, as he affirmed in the woꝝdes which you alleaged, that it dyeth and returneth to the earth, as doe the carcases of beasts: but the soule doth not so, it goeth to God, who gaue it. Now, Salomon was the wisest man that euer was, as you acknowledge, and

in matters of difficultie, wee ought to giue credence to the wisest men, and this you will stand to, acknowledge now your error.

Tran. *Salomon* only affirmeth this, he giueth no reason for it. Now, if wise men varie in opinion, and some of them giue reason for their opinion, and some only affirme, shewing no reason; I will beleue those who shewe reason, more then the bare assertion of any. You know *Aristotle* was an admirable wise man, whose learning all men iustly admire and reuerence, who also concerning this point, hath written three bookes, and by many reasons discourseth of this matter, and hath laboured much in searching of the truth herein, yet he affirmeth the contrarye: therefore you must pardon me if I dissent

diffient from *Salomon*, who hath not laboured so faire in this matter as *Aristotle* hath.

Stud. It is well, as long as *Salomon* seemed to deny ϕ immortality of the soule, he was the wisest man that ever was, or shall be, and then you had great reason to beleue him: but now it is proued, that hee taught the contrary; now you have found a wiser thē he. *Salomō* now is not to be beleued, because he only affirmeth the immortality of the soule, but by reason proueth it not; as thogh wise men would affirme any thing without any ground of reason. In that he onely affirmeth it, you imagine, that hee had reason so to doe, else you denie him to bee a wise man. But I doubt not, but that *Aristotle* will bee of as small au-

thozitie with you, ere we haue done. I pray therefore let vs heare your reasons out of Aristotle.

Tra. It is a position in *Aristotle*, that whatsoeuer hath a beginning, hath an end; but the soule hath a beginning, therefore it hath an end. A second reason is this, euery naturall forme is corruptible with that whereof it is the forme, as *Aristotle* saith, *Phisicorum. 4. text. 17.* but the soule, or life of man, is the naturall forme of man. As *Aristotle* affirmeth, *lib. 3. de anima, text. 17.* Therefore when man dieth, his soule also dyeth with him. Both the *maior*, and the *minor* are the very words of *Aristotle*, and I conclude directly *ex premissis*. A third most euident reason I take out of the eight booke of *Aristotle*, *de natura animalium. cap. 1.* where
hce

he sayth, that the life or the soule of a man in his childhoode differeth nothing frō the life of beasts but the life of beasts are not immortall, cherfore the soule of man is not immortall. A fourth reasō

I gather out of *Aristotle*, that no eternall thing can bee part of a mortall thing, but the soule of a man is a part of man, as *Aristotle* affirmeth, therfore the soule of man cannot be immortall.

*Lib. I. Di-
uinorum.
text. 35.
Li. 2. De
anima.
text. 7.*

Sta. Many excellent Philosophers haue searched into the nature of the soule of man, besides *Aristotle*, and written of it, who giue excellēt reasons to shew the immortality of it, as *Hermes Tresmagistus*. *Plato*. *Plotinus*. *Zenophon*. *Plutarch*. *Seneca*. and many Poets and heathen men. Why should you reject the reasons and opinions of all these notable men, and

Stick onely to Aristotle?

Tra. Because I like his reasons best.

Stud. It is a strange thing that you should refuse the authority of the scripture, and the opinion of all other excellent, wise, & learned Philosophers, and stick onely to one. But if Aristotle faile you in this point, will you then confesse, that to deny the immortality of the soule is absurd, against the authority of the scripture, and opinion of all the learned in all ages?

Trau. Yes, I may well enough, for I knowe *Aristotle* is verie cleare in this point.

Stu. Well then, now I come to answer your reasons out of Aristotle, and first before I answer in particular to any of your reasons, I must tell you this in generall, that Aristotle
doth

both not in his thre bookes de anima, speake of the substance and essence of the soule of man, but of his faculties, powers, & operations, in which respect y^e soule is said to be the naturall forme of man, and *actus corporis*: as for the substance and essence of the soule, because it is a spirituall substance, and not a naturall facultie of the body, therefore it pertayneth not to naturall philosophy to handle it. This I speake not vpon coniecture, but Aristotle himselfe in plaine termes telleth you this, in his second booke *de anima*, the second chapter, the last words of the chapter. Now the, if you wil beleene Aristotle himselfe expounding himselfe, you must vnderstand whatsoeuer he saith in his thre bookes *de anima*, to be spoken of the begi-

table, and sensible life of men and beasts, and not of the intellectuall, and reasonable soule of man; and he giueth a reason why in those books he speaketh not of it, because saith he, the intellectuall & reasonable soule or life of man, is a certaine diuine substance subsisting of it selfe, separable from the body, and in this respect, not *actus corporis*, not the naturall forme of the body: and the better to illustrate his meaning, he compareth the soule of a man in the body, to a Marriner in a ship. As a Marriner is of a different nature from the ship, subsisting of himselfe: so is the soule of man in the body, of a different nature from the body, of a far more excellēt nature subsisting of it selfe. As the Marriner giueth motion vnto the ship, and directeth

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directeth it this way, and that way, whither so euer it pleaseth him to saile: so the soule of man, guideth the body whither it pleaseth him to goe. As the Marriner hath a vigilant care and loue to his shippe, to see to it, that it take no harme, & repayreth the decayes of it: so the soule careth for the good of the body, causeth it to decline from those things which are hurtful for y^e body, & by his sensible and vegitable faculties, daylie repayreth the decaying body. As the Marriner doth not decay with his ship, but is safe and sound, though his ship leake, or by reason of age rotte away: so neither is the soule of man any whitte the worse, though his body decay & turne to corruption. This in generall might suffice to answer

all which might be brought out
of Aristotle's books *de anima*: but
because you shal haue no cauil,
I will in particular answere
euerie one of your arguments.
This is your first argument.
Whatsoever hath a beginning,
hath an end. But y^e soul of man
hath a beginning, therefore it
hath an end. I graunt your
whole sillogisme to be general-
ly true without exception, in
things whereof Aristotle ma-
keth this generall *Maxime*;
Namely in things natural, co-
posed of the foure elements, but
the reasonable and intellectuall
soule of man, is not a naturall
thing composed of the foure e-
lements, as Aristotle himselve
confesseth, therefore this posi-
tion of Aristotle, *Whatsoever*
hath a beginning hath an end,
maketh nothing against the
immortall

immortallitie of the soule, albeit it hath a beginning. Your second reason is this. Every natural forme is corruptible with that wherof it is a forme. But the soule of man is the naturall forme of man, therefore when man dyeth, the soule dieth also. To this I answere, that the reasonable soule of man may be considered 2. waies, either according to his essence, or according to his operations, powers, and faculties: his operations also are of 2. kindes, whereof some are such, as the soule exerciseth without any instrument of the bodie, as his intellectuall powers, as for example; the soule of man iudgeth of truth and falshood, discourseth of the naturall causes of thinges, and by the effects of thinges searcheth into the causes of thinges:
it

it discourseth of celeſtiall mat-
ters and things inuiſible: theſe
and the like operations y^e ſoule
bleth without any ayd or helpe
of the body, and theſe remaine
ſtill with the ſoule, though the
body periſh: other faculties the
ſoule exerciſeth in the body, and
by the ayd of the bodie. In the
bodie, when it giueth life vnto
the bodye by his ſenſible and
vegitable faculties; and in re-
ſpect of theſe his faculties and
operations, the ſoule is truly
ſaid to be the naturall forme
of man, and theſe ſenſible and
vegitable operations of the
ſoule, dye with the bodye.
True therefore is your Maior
Propoſition, that euery natu-
rall forme dyeth with y^e wher-
of it is the forme; but this is
nothing againſt the immortali-
ty of the ſoule, becauſe y^e ſoule
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is not properly the naturall forme of man in respect of his substance, but only in respect of some of his faculties, because by his faculties it giueth life to man. But if you respect his essence, it is a spirituall substance separable from the body, without impeachment to his being; and in this respect it is not the naturall forme of man, as Aristotle himselfe doth confesse: so that Aristotle being your iudge, your argument is of no force. Your thirde reason is this, The soule, or life of man in his childhood, differeth nothing from the life of beasts; but the liues of beasts are not immortall, Ergo. I confesse, both the Major, and Minor, to be most true in that sence as Aristotle speaketh them, but not in y^e sence whereunto you w^eest them.

Aristo-

*Arist. lib. 2.
de anima. c.
1. ult. verb.
capitis.*

Li. 8. de nat. anim. ca. 1. Aristotle speaketh in that place

not of the essence of the soule, whether it bee corruptible, or immortall, but only of the operation of mans soule in his childhood; which as hee saith, differeth then nothing from beasts, which is most true. Nay, I say further, in this respect beasts are to be preferred before children. Children know not what is good or evil for themselves, but beasts naturally knowe what is good for them, & what is ill for them, and they chuse the one, and refuse the other. But this assertion maketh nothing against the immortality of the soule. Neither had Aristotle any intent to speake of it in that place, as by circumstance of it will manifest vnto you, if you looke into it. Your fourth reason is this, No eternall thing

*Lib. 1. diuini-
norum.*

thing can be a part of a mortall, *Lib. 2. de a-*
 or a corruptible thing, but the *nima. ca. 1.*
 soule of man. is a part of man:
 therefore it cannot be immor-
 tall. Both Maior and Minor
 are Aristotles I confesse, I di-
 stinguish therefore of the soule;
 if you respect his owne na-
 ture, as a thing subsisting by
 himselfe, it is not a part of mans
 body; but if you consider his o-
 peration in giuing life to y^e bo-
 dy, it is a part of mans body, &
 is, as Aristotle saith, *actus cor-*
poris, and the forme of the body.
 Now, that the soule according
 to his essence, is not a part of
 the body of man, but only in
 respect of his faculties and o-
 perations, Aristotle himselfe
 plainly confesseth in many
 places, as in his first booke *de*
anima, he saith, that the intelle-
 ctuall life, or soule of man, is
 contained

contayned in no part of mans body, and that he is separable from the booy without any diminutiō, or hurt to his essence. This affirmeth he also in his second booke *de anima*, in diuers places. And in his thirde booke *de anima*, he saith, that the intellectuall part of the soule of man, proceedeth not frō y mat- ter of the body, as all naturall formes doe: and therefore by consequent it is eternall, and not subiect to corruption. Aristotle therefore himselfe being iudge, the intellectuall soule is not a part of the body, but only in some respect; as by his operation it giueth life vnto man, w^{ch} he not only affirmeth; but also explayneth his meaning by fit examples, by the example of a Barriner, which giueth motion to the Shippe, and directeth it,

it, but is no part of the Shippe:
and by the example of a seale,
which causeth a certaine forme
in the ware, but is no part of
the ware; You may abuse the
ware together, and marre the
forme impzinted by the seale,
without any hurt at all to the
seale: so may the body of man
turne to corruption, whereunto
h soulē giueth a naturall forme
by his operation, yet without
the hurt of the essence of the
soulē, because it is a diuine sub-
stance subsisting by it selfe, se-
parable from the body, by the
confession of Aristotle himselfe.
Thus you see, your reason is of
no force, by the opinion of Ari-
stotle on whome only you relie.
Now, because I will not be be-
holding to you for your foure
reasons out of Aristotle a-
gainst the immortality of the
soulē,

soule, I will requite you with
 fouremoze out of Aristotle, to
 proue the immortality of the
 soule; and if neede were, I could
 double them, since in this point
 you relie so much on him. My
 first reason out of Aristotle is
 this; God and nature (saith he)
 maketh nothing in vaine, but
 the soule of euery man, natu-
 rally desireth to be immortall,
 to line continually in euera-
 sting happinesse; therefore is it
 immortall: else this naturall
 desire of the soule, of being e-
 uerlastingly in happinesse, is
 made in vaine, which Aristotle
 denyeth. Other liuing crea-
 tures appetites, runne on those
 things which presently they
 loue and like; their imaginati-
 ons runne not on pleasure to
 come, they conceaue not of any
 felicity after this life, much lesse

do they desire it, for they know
it not. God hath given to eue-
ry creature such severall appe-
tites and desires, as are agree-
able to their severall natures:
the Horse desireth not to flie,
as God hath not given him
meanes to flie: the fish desireth
not to walk on y^e land, or live
on the land, as God hath not
given him meanes to walke,
neither is able to live out of the
water; neither beasts, fowles,
or fishes, desire to abound in ri-
ches, gold, or silver, sith they
have no vse of it. Generally,
God indueth no creature with
any naturall desire of y^e, where-
of he is not capable. Now then,
sith God hath indued the soule
of every man with a naturall
desire of continuing immortall-
ly in everlasting hapines, ther-
fore he is capable of it, accor-
ding

ding to the opinion of Aristotle;
 who holdeth this as a sure
 ground, that God and nature
hath made nothing in vaine. By
 second ground out of Aristotle
 for the immortality of the
 soule is this, *Whatsoever substance*
is not composed of the foure
elements, is not corruptible,
 (for as he saith, the cause of cor-
 ruption proceedeth from y^e con-
 trariety of the elements where-
 of they are made) but the soule
 is not composed of the foure e-
 lements: therefore the soule is
 not corruptible, but immortal.
 Both the Maior and Minor are
 Aristotles, therefore according
 to Aristotle, the soule is immor-
 tall. By third reason which
 I take out of Aristotle, is this,
 The intellectuall and reasona-
 ble soule of man, is a diuine
 substance, which hath his be-
 ing

ing separable from the body,
whose essence is not contained
in any part of the body, & may
be separated from the body as a
thing incorruptible, saith Ari-
stotle: whence I make this sil-
logisme, whatsoever is a di-
vine substance separable from
the body, and incorruptible.
Howsoever the body of man
perisheth is immortal, but Ari-
stotle saith, y^e the soule is a di-
vine substance contained in no
part of the body, separable from
the body, as an incorruptible
thing frō a corruptible. There-
fore according to Aristotle, the
soule is immortal. My fourth
reason which I take out of Ari-
stotle is this: That substance
whose operations depend not
of the body, his essence depen-
deth not of the body, but the o-
perations of the soule of man
dependeth

dependeth not of the body, but of the spirituall and diuine substance, whose essence is separable frō the body; therfoze it perteth not with the body. Both y^e Maior & Minor are Aristotles, w^{ch} Aristotle proueth by the example of the eyes of old men. If (saith he) an old man had y^e eye of a child, hee would see as clērely as a child, hereby signifying, that the soule of man doth not impaire with the body, as in diuers diseases it is manifest. When as the body is most weake, the faculties of the mind are most stronge; then the minde and soule of man most sharply vnderstādeth any thing and is most iudicious, then his desires are most vehement, and his loue to godnesse, & mislike of sinne is most ardent: then that naturall inclination, and
desire

desire of being everlastingly in felicity, doe most shew it selfe. Which naturall affection and appetite of the soule were in vaine, if the soule of man were not capable of immortality, which is a thing flatly denyed by Aristotle, that God should giue any naturall desire to any thing in vaine. Besides these and many more arguments w^{ch} I could bring out of Aristotle, there are diuers other reasons which might be brought for p^{ro}ofe of this point, as that it cannot stand with the iustice of God, that the soule of man should perish with his body, because as there are many who haue seriously worshipped him and haue passed their liues agreeable to his will, yet worse hath betide them, then hath happened vnto those that haue
dispo

dishonoured him : so contrariwise, many in this life haue liued most lewdly, yet haue spent all their daies in great prosperity, enriched with great wealth, & dignified with great honours. Wherefoze necessarily it followeth, y there must be a life to come, wherein the one is to be punished, and the other rewarded. It cannot stand with the mercy of God, that the soule shold perish with the body, since he made man y excellentest creature in y world whom he loneth aboue all creatures, for whose sake hee made all the world, and indued him with moze speciall graces then all creatures, euen in a manner equal to Angels: and when he sel from y excellency wherein he created him, spared not his only begottē Sonne to redēme him

him from misery : and yet for
all this, if you consider man in
this life onlie, whether you re-
spect the manifold diseases inci-
dent to his body, or the infinite
variation of his mind, hee is of
all creatures in the world (Di-
uels excepted) the most misera-
ble. Now, sith it so fareth with
him in this life, it cannot stand
with the mercy and goodnes of
God, but to appoint a better
place, and better life, where his
goodnesse and mercy to man,
may bee shewed. It cannot
stand with the honour & glorie
of God, that that creature shold
ever perish, the which hee hath
made to behold and consider his
everlasting and marvellous
workes, & to participate of his
everlasting goodnesse, as to this
purpose he hath made men and
Angels. And therefore of all
the

the creatures vnder heauen,
 hath made the countenance of
 man to looke vptwards, his eyes
 rowling fit to turn euery way;
 his necke flexible to looke round
 about, that with facility & ease,
 he might contemplate & behold
 all the woꝝks of God, both a-
 boue him, about him, and vnder
 him. He hath indued him
 with reason, to consider & dis-
 course on the excellēcy of them;
 and only vnto man a tongue, to
 expresse the power, wisdom, and
 goodnesse of God, and to
 glouifie him for the goodnesse
 which he imparteth to his crea-
 tures. Now, if the reasonable
 soule of man, made to glouifie
 God should perish, then y^e chie-
 fest instrument of Gods gloꝝy
 should perish; but it cannot
 stand with the gloꝝy of God,
 that the chieffest instrument of
 his

his glozy should perish. Therefore it is against all reason, that the soule of man should perish with the body. It cannot stand with naturall reason, that the soule of man should perish with the body, because the soule of man hath not his beginning from the substance of the body, as y^e lines of beasts have their beginning out of the matter & substance of their bodies; & therefore it dyeth with their bodies, because the beginning thereof came from a corruptible cause. Their bodies are corruptible, because they are composed of contrary qualities, as your friend Aristotle confesseth: But it is not so in the soule of man. The soule of man is not made out of the matter of his body, as Aristotle also confesseth, but is a diuine substance, which came
B 2 from

Genes. 1.
24. 25.

frō God. And here by þ way,
suffer me to shew you, þ your
Aristotle agreeth in this point
with the Scripture: When as
God made the beasts, fowles,
and creeping things, hee said,
*Let the earth bring forth every li-
ving thing according to his kinde:*
and in the words following, it
is said, *God made the beasts of the
earth.* But when God com-
meth to make man, he speaketh
after another manner: saying,
Let vs make man; where þ holy
Ghost speaking to þ weaknes
of our capacitie: signifieth, that
man is of thot excellencie, that
that God, even the Trinitie,
toke consultation in making
man. *Let vs make man.* When
hee made other creatures, hee
saith only, *let this or that be,*
and it was done: but when he
commeth to make mā, he shew-
eth

eth to what dignity hee ordaineth him, and whereunto hee maketh him, even like unto himselfe. The soule of man (which is properly man, according to that speech in y^e Scripture: *Mā was made a living soule*) Gen. 2. 7. is the very image of God. As 1. Cor. 15. God is infinite, and knoweth 45. all things; so is the soule of mā made infinite, to receaue all knowledge. He neuer knoweth so much, but is capable to know moze. Secondly, as the will of God is infinite; so is y^e will of man made infinite, not tyed to will this or that, but whatsoever it pleaseth, it can not be constrained to will any thing. Thirdly, as God is infinitely good; so is the soule of man capable of infinite goodness: nay it neuer ceaseth, until it attayneth it. Make man

a King, he is not satisfied, but his desire enlargeth it selfe farther. Make him a Monarke, he is not contented, he will desire more. Make him Lord of all the world, yet is he not contented: The reason hercof is, because these thinges may be bettered. So that as the natures of the elements are, they neuer cease vntill they come to the place of their proper elemēt. The fire neuer ceaseth tending vpward, vntill it be aboue the element of the aire; no; the aire, vntill it be aboue the water; no; the water euer ceaseth to fall downward, vntill it come to the bottome of the sea; no; any part of the earth, vntill it come vnto the center of the earth, if it were not hindred. So the soule of man neuer ceaseth vntill it come vnto God himselfe, from
whome

whome it came. No finite
goodnesse can satisfie it, but on-
ly that wherein there is no de-
fect, which only is God himself.
Fourthly, as God is eternal, so
the naturall desire of the soule
is, to be eternall in happinesse,
and to liue euerlastingly. First-
ly, as God ruleth al the world,
and euery creature therein, and
giueth life vnto them and mo-
tion: so the soule of man giueth
life vnto all the body of man,
and motions vnto euery mem-
ber thereof, and ruleth y whole
body according to his wil: nay
further, man (according to that
authority which God hath gi-
uen him) hath authoritie ouer
all the beasts of the field, fowles
of the ayre, fishes of the sea, and
all earthly creatures to rule &
vse them at his pleasure, as a
pettie God on earth. Sixtly, as

God ruleth all the world, yet can he not be seene, noꝛ comprehended what he is: so the soule ruleth the whole body; yet can it not be seene, noꝛ rightly by humane reason be comprehended what it is. Seauenthy, as God is in the world, but is not containned in any part of the world; so the soule of man is in the body of man: but is not containned in any part of the body, as your Aristotle saith, but by his reasonable and spiritual faculties discourseth of things far distant from y^e body, he is with a trise discoursing of matters in foꝛraigne countries, and in the twinckling of an eye at home againe. He is considering on things on earth, and in a moment he mounteth vp to heaue; he is not wearied, oꝛ payned with the greatnesse of the iourney.

ney. There he discourseth on spirituall inuisible and diuine matters, of the maiesty of God, of his infinite wilddome, power, mercy, and iustice: of the felicity and eternall happines of the Angels: all these & the like operations, y^e soule vseth without any ayde of the body. Now in all things created, there are two things to be considered the essence of the things and their operations. There can be no operation of any thing whereof there is no essence: no more then there can be any accident without a subject. But you see conuen by the opinion of Aristotle, that the soule hath peculiar operations vnto himself, no way depending on the ayde of y^e body. Wherefore the soule is a seuerall substance, differing from the substance of the body, whose

is ; opera.

operations are diuine, & therefore their subiect the soule, must needes bee diuine. But how now man? what muse you on so stedfastly? how do you now like Aristotle?

Tran. I cannot tel what to say to this point; it is hard for *Aristotle* or any humane reason wel to determine what the soule is, it is so strange a thing.

Stud. You say right, in diuine & spirituall matters therefore, you might doe well to beleue diuine testimonies. If you would but reade the Scripture & beleue it, your mind would be easilie settled in this point, and all others, necessary for man to know, in it there can be no error.

Tran. The Scripture? no error in it? nay, the Scripture was it, that first draue me to these
opin i-

opinions. For I find in it so many falshoods and vntruthes, so many absurdities, so many vnreasonable things, that he is a sencelesse man that perceaueth it not, and a foole that beleeueth it.

Stud. It is your manner, to be confident in your opinion, be it neuer so absurd. But shew either any vntruth or absurdity, or any vnreasonable thing containd in the Scripture, & I will be of your opinion, that no credit is to be giuen to the Scripture.

Tran. Will you stand to your words?

Stud. Yes truly.

Tran. Well, then I will shewe you diuers playne and euident vntruths. God sayd to *Adam*, when he placed him in *Paradise*, *in that day that thou eatest of the tree of knowledge of good and euil,*
thou

Vers. 5.

thou shalt dye the death, and in the next chapter following, Moses saith, that hee did eate of the forbidden fruite, and dyed not, and saith further in the 5. chapter, that Adam liued nine hundred and thirtie yeares. If he dyed not, that day wherein hee did eate of the forbidden fruite. But liued many yeares afterward, and begat children. Then that is not true, that he should dye the same daye, that hee should eate of the forbidden fruite. If he dyed that day that he did eat of the forbidden fruite : Then the other cannot be true, that he liued so long, and begat children, then tell me which of these two are false. The second vnt ruth I take out of the 4. chap. of Genesis. When Caine had slaine his brother Abel. God saith vnto him for his punishmēt, a vagabond and a runnagate shalt thou

thou be in the earth. And yet in the same chapter it is sayd, that *Kain dwelt in the East side of Eden, and builded a Citie.* If *Caine* were a houghoulder, and builded a Citie. How was hee a vagabound and a runnagate, both these cannot be true : Tell me which of them is false ? A third vnt ruth I gather out of the whole scripture which is this, large promises of health, wealth, and prosperitie, vnto those that keepe the law of God. And contrariwise, many curses against the wicked: Yet if the scripture be true, they which in the Scripture are renowned for piety and holinesse were most afflicted, and the wicked most abounded in prosperitie. The like wee see in our dayes true for the most part. Now tell mee whether these promises haue beene truly performed or no. A fourth vnt ruth

Jud. 10. 13.

vntruth I take out of the booke of *Iudges*, where God saith to the Israelites, that hee had manye times deliuered them out of the hands of their enemies, but when they were once freed, then they would forsake him againe and fall to Idolatrie : Therefore he gaue them this flat answere, whe they cryed vnto him in their trouble, *that hee would helpe them no more.* Yet for all this, he did helpe them afterwards. How can this agree? God would helpe them no more, and that God did helpe them againe, both cannot bee true. Now for absurdities in the scripture, this is one especiall.

Sind. May pray, before you proceed further, let me answere these which you call falshoodes and vntrueths.

Tran. Yea, pray answere the if you can.

Sind.

Stud. Iosephus recozdeth that *Lib. 10. cap.*
 Sedechias King of Iſraell (who *10. et 11.*
 had no intent or purpose to *anti.*
 obey the will of y^e Lord) sought
 rather how to caull with the
 wordes of the Prophets, which
 were sent vnto him, then either
 to knowe or obserue the will of
 the Lord, so that when as Iere-
 mias the Prophet prophesied y^e
 he should bee caried away cap-
 tiue to Babilon except he repen-
 ted, and obeyed the will of the
 Lord : And Ezechiell also pro-
 phesied that hee should be made
 captiue vnto the King of Babi-
 lon, and led away into captiui-
 tie, but he should neuer see Ba-
 bilon. Sedechias comparing the
 wordes of these two Prophets
 together, it seemed to him, that
 there was a contradiction in
 their prophesies, y^e one prophes-
 ying that hee should bee caried
 away

away captiue to Babilon : the other pꝛophesying that hee neuer should see Babilon. Both these could not bee true (as hee thought) and if either of them were false, both of them might be false, and therefore he belæued neither of them : but continued still in his wickednes, vntill he indeed, he was carried away captiue vnto Babilon, according to the pꝛophesie of Ieremie, but he neuer saw Babilon, according to the pꝛophesie of Ezechiell. For the King of Babilon caused his eies to be pulled out of his heade befoꝛe hee was brought vnto Babilon. Such is y^e iudgement of God against the wicked, that they (who haue no purpose to obaye the will of God,) shall not understand the wordes of God, yea the word of God which is to others

Ieremie.
39. 7.

2. Pet. 2.
19.

thers a light in darkenes, to guide them the right waie, is hidden vnto them, nay it is a stūbling blocke vnto them, if any man will do his will (saith our Saviour) *Ioh. 7. 15.* hee shall knowe of the doctrine whether it be of God or no, them onely God teache h the right way, who feare him, and intend to keepe and obserue his commandments. The true vnderstanding of the word of God, is a secret, reserved as a peculier thing onely for such, as *in sinceritie feare the Lord*, as the Prophet David saith. And therfore when as our Saviour spake in the presents of the malicious Scribes & Pharisees, hee speke in parables, (for the pearles of God pertaine not vnto Dogs and Swine) but he causeth his disciples to vnderstand them in priuate. *Saying, vnto you it is giuen* *Math. 7. 6. cap. 15. 26.*

uen to know the secrets of the king-
dome of heauen, but vnto the (that
is to, y^e wicked and malicious)
it is not giuen. I doe not mer-
uaile therefore to see you, as a
cozrupt stomake which torneth
euen the best meates into coz-
ruption, and matter of diseases,
w^h sound stomackes you turne
into good nutriment: so turne
that which is most true in it
selfe, vnto falshood and absurdi-
ties; being carried away with
a p^reiudicial conceit, moze wil-
ling to cauill with, then to vnder-
stand the word of God. Now
that these are not vntruthes
which you haue alleadged, I
will by the grace of God make
most manifest. The first, w^h
saith vnto you to be vntrue;
is, in that God said vnto Adā,
that he should die the same day
that he should eate of the fo^r-
bidden

bidden fruit, but the Scripture
testifieth, that he died not the
day that he did eate of the soꝝ
bidden fruit, but liued nine hū
dred and thirtie yeares after
wardes. In these woꝝds there
is no contradiction oꝝ falshehoꝝd,
as you imagine: y^e which, that
you may the better vnderstand,
you must know, that there are
thꝛee soꝝts of liues, and thꝛee
soꝝts of deatthes: thꝛee soꝝts of
liues, as first, the coꝝpoꝝal life
which is the coniunction of bo
dy and soule, in which vniōn,
the soule giueth all vegitable &
sensible faculties vnto the bo
dy, his intellectuall, and reaso
nable faculties, hee exerciseth
without the body. Secondly,
the spirituall life, whereby wee
liue vnto God, when as we be
ing made the temples of the ho
ly Ghost, liue a sanctified life
vnto

unto the honour of God. A third kind of life is that spirituall life, which after this life, the Saints of God liue in the presence of God in fulnesse of ioy and happinesse. Likewise, there are three sorts of deaths; a corporall death, when as the soule departeth from the body, leauing neither sence, nor motion in the body. Secondly, there is a spirituall death in this life, when as the spirit of God departeth from vs, or is not resident in vs, without whose presence and ayde, we cannot but fall into all kind of wickednes: neither can we haue any motions of godlinesse, wherein consisteth a spirituall life. A third kind of death, is after this life, when as a man is cast into hell body and soule, there eternally to endure torments unspeakable.

speakable. Now true it is, A-
 dam died not the first kinde of
 death, which is the seperation
 of the body and soule, & same
 day he did eate of the forbidden
 fruit, as it was not meant hee
 should: but he died the second
 kind of death, which is a reie-
 ction out of Gods fauour, wher-
 in the happie life of man consu-
 steth; and that God denounced
 vnto Adam the second kind of
 death, and not the first. S. Am-
 brose proueth out of the words
 of the text, God saith not to A-
 dam, what day thou eatest of
 the tree of knowledge of good &
 euill thou shalt die, (saith S.
 Ambrose:) but thou shalt die
 the death; by saying thou shalt
 die the death, hee importeth
 more, then if hee had said, thou
 shalt die. For in saying, thou
 shalt die *The death*, he signifi-
 eth

eth, that he should die by death
of all deathes, by greatest death
of all others, euen reiected out
of the fauour of God: and that
he died this kind of death the
same day he tasted of the forbidden
fruit. I neede not stand to
prooue, sith the thing is mani-
fest: so that there is no contra-
diction in the Scripture in this
point, but the fault is in your
miscōstruing it: he died by same
day he tasted of the forbidden
fruit, the second death; and the
same day also, was his bodie
made subiect to death, which
befoze by by fauour of God was
immortall: and this mortality
of the body, was the consequent
of the second death. To liue, is
to enioy those things which in
themselues are good & pleasant.
Arist. Eth. li. 9. c. 9. But Adam
immediatly after his transgres-
sion

tion, lest those things which in
 themselves were good and plea-
 sant: therefore he died imme-
 diately after his transgression:
 Which positiō of Aristotle fitly
 agreeth with our commō speech.
 When wē see a man heauie
 and dumpish without any cou-
 rage, we say, that hee hath no
 life in him: and of men in mi-
 sery we say, such a life is no
 life. Hē dyed therefore the
 same daye, though hee liued
 in the body many years after.
 If you like not Ambroses in-
 terpretation, consider what the
 Scripture saith, that a thou-
 sand yeares are as one day with
 the Lord. But Adam dyed
 within the compasse of a thou-
 sand yeares; therefore hē
 died the same day, a day being
 taken for a thousand yeares
 with the Lord. Now say, that
 Adam

Adam neuer died either in body or soule; yet you cannot iustly say, that there is any falshood in those words of the Scripture, which you haue alleadged concerning the punishment of Adam: for these words. *Thou shalt die the death, the same day wherein thou shalt eat the forbidden fruit:* are not a prophesie what should come to passe; but a commination annexed to a precept, to deterre Adam from breaking the commandement. Now you knowe that hee, who hath authoritie to make a law, and appoint punishments for the breakers thereof: reserueth alwaies a power vnto himselfe, to mitigate those punishments which it pleased him to appoint for the breakers of his law: in mitigating whereof, he offendeth neither the law, nor equitie.

ty. The primary & principal in-
 tent of god Princes, in appoin-
 ting grievous punishments
 for offenders of their lawes, is
 especiallve to deterre and feare
 their subiects fro transgressing
 their comandements. They in-
 tend not principallie their pu-
 nishment in those comminati-
 ons, but especially vse them as
 means to keep the in obedience
 vnto their law: wishing rather
 their obedience then their pu-
 nishments, so y^e punishments
 denounced in cōminations, are
 not alwaies intended to be exe-
 cuted vnto y^e utmost extremity:
 But so farre forth, as they may
 deterre subiects from breaking
 the lawes, which in dutie they
 are bound to obserue. But see
 how Sathan ruleth your maliti-
 ous heart and tongue, if God
 should in rigor without mercie

¶

haue

haue vtterlye destroyed Adam presently vpon his offence, both body and soule. Then would your clamorous mouth haue bene open, to declaime against the rigoꝝ of Gods iudgements: but now because he vseth mercie in his iudgements, there is no truth in his wooꝝdes : because he treatneth senerely, but dealeth mercifully, refrayne your blasphemous tongue, least you tast of his iudgmēts without mercy. Concerning your second contradiction (as you imagine) that Kain was a house dweller, and built and lined in a Citie, and therefore that was not true which God said shold happen vnto him, that he shold be a runnagate, and a vagabound. First, the word in þe originall which is translated a runnagate; doth as well signifie an uncon-

vnconstant and variable minded man, or a man of a troubled & fearefull mind, alwaies misfrusting and expecting some euill to happen vnto him, and that Kaine was such a one, the verie building of his Citie doth argue. For befoze this sentence of God, against the hainous sinne of Kaine, Kaine, nor any else euer iustified themselves with walles or Cities, which was an argument, that they neuer feared inuasion of men or beasts. Secondly, y Kaine built a Citie and dwelt in it, is a weake argument, that hee was no bagboand, for although Moses presently after the sentence of God against Kaine, sheweth where he built a Citie and dwelt: yet he setteth not down when he built this City. Moses briesly setteth downe

that, which was done after many yeares, it was signified, that men liued Eight or Nine hundred yeares. Now it may be that Kain was a vagabond for the space of five hundred yeares, and after builded this Citie, and this is not my mere coniecture, but Iosephus recoreth, that Kain wandred into many countreies before he builded this Citie. . . . Thirdly, these words *Thou shalt be a vagabond*, is a iudicial sentence: in which sentences, alwaies what shall be done vnto the offender is not set downe, necessarilye to be executed: but what his offence deserueth. As we see dayly in the execution of malefactors, the extremity of the sentence of the Judge is seldome performed, but in compassion mitigated.

Tran. Well, but yet you will not deny, but that *Kame* builded a Citie.

Sin. It cannot bee denyed, for the plaine words of the text affirmeth it.

Tran. If he did, I pray tel me how many Citizens he had? what Masons and Carpenters he had? If you will beleue the Scripture, there were not then in all the world aboute Fiue or Sixe men. Therefore, for *Kame* to build a Citie, seemeth an absurd thing, since then, there were no people to inhabite it.

Sin. Bee that hath a desire rather to camell with the Scripture, then to vnderstand it, shall for his vnreuerend vllage of it, and his infidelity, haue this punishment, that bee shall neuer vnderstand the Scripture. I beleue the Scripture,

yet am I not bound to beleue
that there were in all þ world
but fife or fixe persons when
Kaine built his Citie : for the
Scripture saith not so, neither
in any probability was it so.
The Scripture indeede men-
tioneth no more, but it follow-
eth not thereon, that then there
were no more. Moses onlie
briefely nameth those of princi-
pall note, but that there were
then many more, it is more the
probable. Iosephus recozdeth
that Kayne built this Citie a-
bout his latter dayes, as it
shoulde seme by the vsuall time
that men then liued. When he
was about some seauē or eight
hundred yeares of age. Now,
in seauen or eight hundred
yeares, Kaynes children and his
childrens children might be-
ry well grow to a very great
num,

number, sufficient to inhabit
a Citie. Therefore if you con-
sider the matter duly, you may
know, that it cannot seeme that
Kayne should not build a Citie,
for want of people to inhabit it,
as you without probability ga-
ther. Now, concerning your
third vntruth, which you would
gather out of the Scripture, in
that, God promiseth all man-
ner of blessings spirituall, and
temporall, to those that keepe
his commandements: and con-
trariwise, all manner of pu-
nishments against those that
breake his lawes: and yet the
Scripture testifieth, that they
which were most godly, suffe-
red most affliction, and they
which were most wicked, espe-
cially prospered and enjoyed
greatest happinesse here on
earth, as also daylie experience

teacheth the same. For answer whereof, you are to consider, y^e the promises of tempoꝛall blessings are promised conditionally, if they keepe the law; but none ever yet kept the law. Therefore, no man can in right challenge them to be performed vnto them. Secondly, you are to consider, that when y^e Lord promised the land of Canaan, wealth, health, and worldlie prosperity, the land of Canaan, no^t health, wealth, and prosperity is properly and principally to be vnderstood and meant; but figuratiuely vnder y^e name of these earthly blessings, spirituall blessings are principally vnderstood. The reason why God bleseth the names of these earthly blessings, to expresse these spirituall blessings vnto men, which he principally intendeth

sendeth vnto them, is, because that as these spiritual blessings exceede the capacitie of mortall men: so there are no sufficient words sufficiently to expresse y^e excellency of them. Wherefore God vseth the names of earthly blessings best knowne vnto men, to signifie vnto the, those blessings, which as yet their weaknesse cannot conceaue of. Now, that these earthly blessings promised to the obseruers of the law, are not principally ment, but spirituall blessings vnder their names, and that y^e Saints of God, expected spirituall blessings vnder y^e names of these blessings. It is manifest by diuers places of y^e scripture, Dauid was bozne in the land of Canaan, and lived in the land of Canaan the land of promise, yet hee acknowledged y^e

Pl. 39. 14. he was a stranger therein, say-
 ing, that he was a stranger and
 a sojourner here, as all his fore-
 fathers were. Now was he a
 sojourner in Canaan where hee
 was borne, except he expected
 an other Canaan, which hee ac-
 knowledged to be his own coun-
 trey: And in the 27. Psal. 13.
 David saith, *I should haue fainted,*
except I had beleeued to see the
goodnesse of the Lord in the land of
the liuing. Canaan could not be
 that land of the liuing where he
 hoped to see the goodnesse of the
 Lord: for as well in Canaan, as
 in other lands all men dyed, so
 that it could not be termed the
 land of the liuing. Likewise
 the Apostle to the Hebrewes saith
 of the Saints of God, *that they*
looked for a celestiall Ierusalē: they
receiued not the promises of these
earthly blessings, for God provided
better

cap. 11. 10.
 40.

better things for them: even the ioyes of the kingdome of heauen signified vnder these earthly blessings, and principally intended. Lastly, it is manifest by the very words which God vseth in these promises, that vnder the name of the land of Canaan, the kingdome of heauen is meant. For in Gen. 13. 15. the Lord saith, that he will giue the land of Canaan vnto Abraham and his seede for euer: which cannot be vnderstood of the land of Canaan; for this world shall not endure for euer, and long since his seede lost the possession of it. Therefore it must needs be spiritually vnderstood.

Tran. You say principally intended. Then also earthly blessings, and earthly punishments were also intended, though not principally.

principally; but sure these are not performed. For albeit the iustest man cannot chalenge any iotte of these promises, because (as you say) they doe not perfectly fulfill the law: yet they more deserue them, then those who nothing regard Gods commandements. But experience proueth, that the iustest commonly taste least of these blessings, and the wicked are least punished.

Sind. True it is, that God promiseth rewards to those who keep his laws, & denounceth punishments against those who bzeake his law. But the performance of these, are not done according to the fancie of men, but by the ordinance of God. The portion of punishment appointed for the godly, are performed in this life; but the

the portion of their blessings principally intended them, is performed in the life to come. Contrariwise, the portion of the ioyes of the wicked, is performed usually vnto them in this life; but their torments principally intended, in y^e life to come. Wherefore it is said, that *Judgment beginneth at the house of God.* And this course God hath alwaies observed. Great were the sinnes of the childezen of Israell, when they committed fornication with the daughters of Moab: yet nothing in comparison of the sinnes of the Moabites; yet God beginneth in punishing the Israelites, and afterwards punisheth the Moabites. Great were the sinnes of the Israelites in y^e time of Esay the Prophet: but if their sinnes were compared vnto

1. Pet. 4.

17.

Numb. 25.

Numb. 31.

Esay. 10.

Ezech. 9.
4. 6.

unto the sinnes of the Assirians,
they were but small: Yet God
beginneth in punishing with
the Israelites. Nay, he bleth
the wicked Assirians to punish
the Israelites, and afterward,
punisheth the Assirians. In the
time of the Prophet Ezechiell,
the children of Israell prouoked
y^e Lord to poure out his wrath
on them; so that he spared nei-
ther young nor old, saue them
who mourned in secret for the
abominations that were com-
mitted amongst them. In puni-
shing the rest, hee giveth this
commandement, that the de-
stroyers should beginne puni-
shing at his sanctuary: first pu-
nish his Priests, and those that
were nearest unto him. This
ordinance of God, is the cause
why the iustest men are soonest
punished, and this proceedeth
from

from the especiall care of God
 towards his elect, to put them
 presently in minde that they
 erre, least they continue in sin.
 He doth hedge them in with a *Hofc. 2. 6.*
hedge of thornes, so that they
 shall no sooner offer to depart
 from him, but they shall bee
 prickd with one punishment
 or other. As for the wicked,
 who are incorrigible, he dea-
 leth otherwise with them, sith
 they contemne his spirituall
 graces, and regard them not,
 but greedilie desire all worldly
 pleasures, notwithstanding
 their wickednesse, because they
 are his creatures, he will of his
 mercy, haue thē to enioy some
 part of his blessings: these
 earthly blessings which they
 so greedily affect, he bestoweth
 on them, are all the portion
 of ioyes which euer they
 shall

- shall haue, and therefore it is
said, that God filleth their bel-
lies with the bid treasures of y
earth, which treasures are ter-
med their portion. All their
ioyes are confined within the
bouds of this present life. They
are lifted vp on high whilst
they liue on earth: but sodainly
they are cast downe to hell: This
point our Sauiour Christ plain-
ly sheweth in that Parable of
Diues. When Diues desired
some mitigation of his tormēt
in hell, hee had this answer.
- Pf. 17. 14.** Sonke, remember that thou in thy
life time receauedst thy pleasures,
and likewise Lazarus his paines.
Now therefore he is comforted, and
thou art tormented. These things
come not by chance, but by the
disposition of God, so placing
his blessings, as they may be
becōme his godnesse, and the
god
- Pfal. 73.**
- Luc. 16. 25**

god of his creatures, of his
more bounty he ladeth y wick-
ed with tempozall blessings,
who nothing regard his spiri-
tuall blessings. Againe, hee
bestoweth his tempozall bles-
sings on the godly, but most
commonly sparingly, not be-
cause it is with him, as it is
with earthly princes, the more
they bestow, y lesse they haue;
it is not so; want of store of
blessings: But first considering
the fragility of mans nature,
whome abundance of earthly
blessings will corrupt, as expe-
rience of all time doe make
prose. Therefore to keepe the
in his obedience, he vseth this
sparingness of his tempozall
blessings. Secondly, hee doth
not bestowe abundance on the
eled, because it becommeth not
the persons of them, whom hee
hath

hath appointed to bee as Pat-
 terns and preachers vnto o-
 thers of patience, temperance,
 sobriety, continually to liue in
 pleasures, to fare delitiouſly, to
 court it out in gorgeous appa-
 rell; to teach patience, it had
 not bene so effectuell in Iob,
 only to haue made a long ſpeech
 in the commendations of pati-
 ence curiously penned, as in
 dede to ſuffer the loſſe of al his
 ſubſtance, his childzen, and to
 be tormented in his body. It
 could not beſeme Iohn y^e Bap-
 tiſt a preacher of repentance, to
 fare delitiouſly euery day, or
 braue it out in coſtly rayment.
 Not the words only, but eſpe-
 cially the dedes of the childzen
 of God, muſt be Sermons vn-
 to others, to braue them vnto
 vertue, and godlineſſe. Now,
 many vertues be of that na-
 ture,

ture, that they cannot well bee
shewen in continuall earthly
felicity, as valour without an
emie, patience where there
is no wrong done, or no aduer-
sity happen, prudence and cir-
cumspexion to prevent evils,
if no feare of euill euer hap-
pen. Wherefore albeit godly
men enioy lesse worldly plea-
sures in this present life then y
ungodly; yet are not the promi-
ses of God false, but you mis-
conster the true intent of them,
not knowing that vnder the
name of these blessings mentio-
ned in the law, especially spiri-
tuall graces are intended, as
Jerome, Gregory, Ambrose, and
all the Fathers affirme: which
spirituall graces, are alwayes
in this life performed vnto the
elect of God, so farre forth, as
they are fit for their vocation,

on

on some moze, on some lesse;
 none of them want a sufficient
 cy of them to bying them vnto
 euerallasting life. As for tempo-
 rall blessings, which are not
 principally intended, they are
 so farre sooth perfozmed vnto y
 elect (though none of them can
 in right challenge any, sith
 none fulfill the lawe) as they
 may be meanes towards y ob-
 taining of those spirituall bles-
 sings principally intended the.
 In that the wicked abound in
 all earthly blessings, it procé-
 deth of the long patience, and
 mere mercy of God. But the
 evils threathed against them in
 the law, shall come on them,
 when they haue ended their
 wicked race. Now, conter-
 ning your fourth reason, to
 proue falshood in the scripture:
 God affirmed that hee would
 help

help the Israelites no more: Yet
contrary to this, it is afterward
affirmed, that hee did againe
help the: in these words there is
no contradiction as you imagine.
The which y^e you may plannes-
ly see, you must consider the dou-
ble state of the Israelites. First
their estate whilst they were
Idolaters, and grievous Apol-
tates from God. In this es-
tate and as long as they so con-
tinued, God pronounceth that
he wil not helpe the any more.
Afterwards, the Israelites re-
penteth them of their wicked-
nesse, and cryed for the mercye
of God, and in this penitent
estate, he helped them. This
misconstruing of the word of
God, proceedeth of your igno-
rance and rashnesse, they wha
are not well studied in y^e scrip-
ture, may not take vpon them
to

Ezech. 33.
14. 15.

to censure places of scripture,
for many places are very hard
to be vnderstande, the which to
meddle with is presumption;
for those that are not well exer-
cised in diuinitie, if you had
knowne that generall rule
which is sette downe in the
Eightene of Ieremy, where
the Lord saith, *I will speake sud-
denly against a nation or a king doe
to plucke it up, and to roote it out,
and to destroye it. But if the nati-
on against whome I haue pronounced
turne from their wickednesse, I will
repent of the plague that I thought
to bring vpon it. And againe, I
will speake suddenly concerning a
nation or kingdome to build it, and
plant it. But if this nation or king-
dome do euill in my sight, and heare
not my voice, I will repent of the
good that I thought to do for them,*
when as the Lord holpe the Is-
raelites,

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raelites, whom he said he wold not help, & Lord was not changed, who alwaies determineth to blesse those that doe well, and punish those who doe ill. But the Israelites were changed, his promises of blessings & threates of punishments in things temporall, are alwaies with exception and so to be vnderstood, though in euery promise of blessings, and threating of punishment, the exception be not specified, as without exception it was pronounced of Niniueth, yet fortie daies, and Niniueth shall be destroyed, *Iona. 3. 4.* yet was it not destroyed, because they repented, yet the exception of repentance is not mentioned. So likewise, when as the Lord had afflicted the Israelites by the Assyrians, untill they were brought to repentance,

Nahum. 1.
12.

2. Kin. 25.

Ier. 5. & 39

Iere. 18.

fance, the Lord saith, though I
have afflicted thee, yet will I afflict
thee no more. Yet notwithstanding
afterwards did hee afflict
them by the Babilonians, be-
cause they continued not in the
worshippe of God. The pro-
mise was generall, that hee
would not afflict them any more,
yet was it to be expounded ac-
cording to that generall rule
mentioned in Ieremy. Thus
you see that these places (as al-
so there are many more like un-
to these) which seeme to be con-
tradictions at the first viewe,
out of which men of peruerse
minde willing to wangle,
may picke matter enough to
please their wayward humors,
and easilie deceave themselves
and others. God so tempering
it, that it should be a stumbling
block to men of peruerse minds.

But

But a light and a comfort to those that are of an humble spirit, desirous to know the truth. Thus much concerning your contradictions in the scripture. Now, pray what are those absurdities which you speake of in the scripture.

Tra. You say, that if there be any absurdity in the Scripture, you will not beleue the Scripture. I pray tell me this, Is it not absurd, that one man should be punished for another mans fault? Doth not the Scripture teach you, that God will punish the sinne of the Fathers, vpon his children? is this equity? is not this absurd? Againe, the Scripture teacheth you, that no man can be saued but by faith in the merits of Iesus Christ: and yet it cannot be denyed, but that many thousand thousands ne-

M

uer

uer heard of Christ, both before the law giuen to *Moses*, and in the time of the olde Testament, & also since the time of the Gospell. Doth God create men to damne them? is this equity? is not this absurd? Of all the people in the world, he chose only the *Iewes* before the comming of Christ. Since his comming only they shall be saued, who beleeue the Gospell: but to many thow sands the Gospell hath not beene preached; and how should they then beleeue it? is not this cruelty, to condemne men for not beleeuing the Gospell, of which they neuer heard? pray answer me this.

Stud. Before I answer your first obiection, that God doth not iustly in punishing sinnes of the Fathers vpon their children; Tel me, if a snake should
sing

Sting any of your children, and escape, if you should afterward finde y^e snake with his young ones, would you only kill the old snake which stinged your child, & let goe his young ones, or else kill them all?

Tran. I would kill them all.

Stud. But the young snakes were guiltlesse, they neuer did harme vnto any: this is cruelty, to kill the innocent with the hurtfull.

Tra. But they may do harme, and will also if they bee suffered to liue, it is their natures so to doe, they cannot alter their hurtfull nature.

Stud. See how partiall you are in iudgement, you iustifie your selfe in doing that, which in God you account iniustice & cruelty. You thinke you haue reason for your doing, yet you

carp at the maiesty of God. **N**ea though he doth not as you doe, destroy the young snakes which neuer did harme, God doth not punish any that are harmelesse, but only punish the wicked sonnes of wicked parents. For it is not said as you repeate the words, that God will visit the sinnes of the Fathers, vpon the third or fourth generation, whether guilty, or guiltlesse; but it is added, *on them that hate him*. The children which hate God, are not guiltlesse. Neither are you to vnderstand vnder the name of punishment, any kind of punishment, but only temporall punishment. For no sinner is damned for the sinne of his father: for this punishment of eternal damnation, no man shal suffer for any mans fault, but his

his owne: the soule that sinneth, shall die. Furthermoze, God doth not punish with tempoꝛall punishments the wicked sons of wicked parents, with greater punishments foꝛ the sinnes of their Fathers, then their owne sinnes doe iustly deserue. But in this respect God is said to punish the wicked sonnes of wicked parents vnto the third and fourth generation, because God apointeth vnto euery nation, citie, and familie, a time to continue, befoze he powzeeth out his wꝛath vpon them, vntil they haue filled vp that measure of sinnes, and growne so obstinate in sinne, as God hath appointed, then no longer to suffer them. So that if the father of a wicked sonne had not sinned, God would longer haue deferred the punishment of his

wicked sonne. The way for parents to haue their posterity to continue long and prosper, is to abstaine from sinne: for in sinning, they hasten the ruine of their posterity. Furthermore, in this punishing of the sinnes of the Fathers vpon y childzen, vnto the third and fourth generation; not only the sonne, but also the Father is punished too. When God afflicteth the sonne, the father is grieved oftentimes more then the sonne, to see his sonne in trouble, vexatiō, or tormented with diseases, or suffer losse of goods, and liue in misery. Examples hereof, wee haue both in prophane, and diuine histories: Dauid wished that hee had died for his rebellious son Absolon. And Appian in his history of the ciuill warres of the

the Romanes, in the fearefull times of pꝛoscription sheweth, what great care parents had towards their childzen, venturing their owne liues to saue their sonnes. God in punishing the sinnes of the Fathers vpon the childzen; not only hereby calleth the sonnes to repentāce; but also the Fathers: and this is the reason, that God punisheth the sinnes of the Fathers vpon the childzen, no further then vnto the fourth generation; because vsually, no father liueth longer then that he may see any of his posterity, after y^e fourth generation. After this fourth generation, no affliction laid on his posterite, can bring him to repentance. For repentance cannot be but in this life. Being therefore, that such are the ardent affections euen of

wicked parents towards their
 childzen, that they as much, yea
 oftentimes moze desire to see
 their childzen to liue in prosper-
 ity, then themselues, (God
 knowing their inordinate loue,
 that they loue their childzen
 moze then God himselfe.) Wee
 therefore threatneth wicked
 parents y^e he will punish their
 childzen for their sinne: that if
 for loue or feare of him, they
 will not abstaine from sinne,
 yet they might feare to offend
 God for loue of their childzen;
 and the moze to incite fathers
 vnto godlinesse, he doth promise
 good fathers, (that is, such as
 vnfeignedly doe their endeavour
 to liue according to Gods com-
 mandements) that he willesse
 their childzē to a thousand ge-
 nerations, in them that feare
 him. This being so, you vn-
 iustly

iniustly accuse God of iniustice
in punishing the sinnes of the
Fathers vpon their childzen:
sith these temporall punish-
ments doe not excede the de-
sert of their owne proper sins.
Say, if you well consider this
māner which God vseth in pu-
nishing the sinnes of the Fa-
thers vpon the childzed, you
shal find that God dealeth most
mercisally herein. For first, in
y God pzongeth his punish-
ment, he giveth time & space
to the father to repent, which if
he doe, neither father, noz sonne
suffereth punishment. Second-
ly, in this kind of punishing,
God calleth both father & sonne
to repentance: but especially
the father, in a moze fit time to
repentance, then if hee should
presently lay some temporall
punishment on him, as sone

as he offendeth: for more headstrong are men in their youth to take their pleasure in sinne, then in their olde age; they will fulfill their lusts then, though they smart for it. But in older yeares, their affections are not so vehement; then are they more considerate in their actions, and fitter to receaue correction. If God then call them to repentance, they will not be so unrulie. Wherefore most vniustly you terme this kind of punishing, absurd and vniust dealing. Now, concerning your second absurdity, which you would gather out of the Scripture, because the Scripture teacheth vs, that none can be saued, except they beleeue in Christ: Of whome, many befoze the lawe giuen to Moses, and in the time of the olde

old law, and since the time of the Gospell neuer heard of; and that befoze the time of the Gospell, God chose only the nation of the Iewes, reiecting all other people, and since only the belæuers: and out of this, you conclude, God to be cruell and vniust, to create me, and then condemn them for not obseruing the law of Moses, of which they neuer hard, and for not belæuing in him, of whom they neuer hard. For answere hereof, you must knowe, that God saueth men after two manner of waies, ordinarily, and extraordinarily. Now, when as the Scripture teacheth vs, that none can be saued except they belæue in Christ, it is to be vnderstood only of those me: vnto whom y ordinary means of saluation haue bene reuealed,

led, except the fault be in them-
 selues, that these meanes were
 not known vnto them. Where-
 foze Childzen, who are not ca-
 pable of these ordinary means,
 are saved without this actuall
 faith in Christ. Neither shall
 any being of yeares and discre-
 tion, euer be condemned for not
 belæuing expresse in the me-
 rits of Christ, if he neuer heard
 of Christ. If his ignorance be
 such, as by his diligence he could
 not come to the knowledge of
 Christ. Neither shal any of the
 Gentiles to whome the law of
 Moses was not knowne, be con-
 demned for not obseruing the
 law of Moses, and y^e many men
 were accepted of God, befoze e-
 ther Moses, or y^e law giuē to him
 was euer hard of, it is most ma-
 nifest; as Abell, Noah, Abraham,
 Isaac, Iacob, & Ioseph, and many
 thou-

thousands moe. Who although they had not the witten law of Moses, yet had they a law nothing differing from the law of Moses, euen y^e law of reason and conscience, w^h was witten in their harts, y^e ground of w^h law our sauour mentioneth, affirming, y^e in substance, it differeth nothing frō the law of Moses. *Mat. 7.12.*

Whatsoeuer ye would that men should do vnto you, euen so do ye vnto thē. For this is the whole lawe and the Prophets. This compendious and short Bible wee haue alwaies about vs, witten in our harts; by y^e which if we square our actions, we shall neuer doe amisse. By the direction onely of this law, (I exclude not the internall operation of the holye spirit in the hearts of men: For without it, though wee had all the directions vnto godlynesse in

in the old and new testament
by heart, yet it would nothing
profit vs) all the godly men be-
foze the law of Moses pleased
God, who alwaies belæued the
redemption of mankind, by the
seed of y woman, being taught
this, either by tradition from
Adam and their fozefathers, or
els by speciall reuelation. For
the goodnesse of God (no doubt)
in reueling those things which
pertayned to their saluation,
was no lesse befoze the time of
Moses, then after the time of
Moses vnto the Prophets. Nay
in probabilitie God then more
vsuallye by speciall reuelation
directed those that woꝛshipped
him, because they had then no
wꝛitten law to direct them, as
wee now haue, and that this
mystery of saluation by the seed
of the woman, was knowne
vnto

unto the, their sacrifices which
 they offered unto God, do easily
 shew. Wherefore most false
 is that which you saye, that
 God chose onely the nation of
 the Jewes, and reiected all peo-
 ple else. I confesse that the
 Jewes held this for a truth, that
 onely the circumcised could be
 saved, & all other damned, of A&., 10. 34
 which opiniõ also was 35. by Apost-
 le Peter until he was better in-
 structed. But it was onely a
 tradition of their elders, their
 law taught them not this, they
 were commanded not to ioyne
 league or familiaritie with the
 people of Canaan, but destroye
 them. But after all the Cana-
 anites were destroyed, they
 thought it unlawfull to haue a-
 ny dealing with the vncircum-
 cised, and herein they erred.
 True it is, that God chose of
 all

all the nations in the world, onely the Jewes, but to what? not to saluation, for many of the Gentiles were elected to this, as well as the Jewes: but to bee Priests and instructors to the world, to bee examples and guides to worshipping God, to all people. For as Aaron and his Sonnes, amongst the Jewes, were separated from other tribes, to bee holy vnto the Lord, and to bee priests and instructors to their brethren: So the whole nation of the Jewes were separated from all other nations, to bee priests vnto all nations, and to be, as the Apostle saith of them, guides of the blind, and as lightes to them which sit in darknes, instructors of them which lack discretion, and teachers of them which are vnlerned. So that this choyce of the Jewes
out

Rom 2.17
18.19.

out of other nations, is not to be understood of choice to salvation, as if God excluded all other nations from salvation; but only of their preheminance above others: on whome he would shew greater favour than unto other nations, in giuing them his written lawes, which as a Candle might lighten the darkenesse of their understanding: other nations might well be sayd to sit *in darkenesse*, in comparison of the Jewes, because they wanted this light of the written word of God, and that this their choice, was onely a choyce of preheminance above other nations, the very wordes which God useth in chusing them, maketh most manifest.

If (saith the Lord to the Jewes) you will heare my voice indeed, and keepe my covenants, then shall ye be my

2. Pet. 1.
19.

Exod. 19.
5. 6.
1. Pet. 2.
1. 6.

my cheefe treasure aboue all people,
 though all the earth bee mine, yee
 shal be also vnto a kingdome of preists,
 and a holie nation. Now, in say-
 ing that they shall be his chæse
 treasure : God insinuateth al-
 so, that other nations are his
 treasure , But the Iewes his
 chæse treasure, and that vpon
 condition too , If they in-
 ded keepe his cōmandements.
 And farther, hee sheweth to
 what purpose and dutie he choo-
 seth them : To be preists vnto
 him, to set forth his glozie by
 them to all nations : And this
 is the reaso why alwaies (whē
 they offended God) he vsed for
 their punishment, to giue them
 into y hands of their enemies,
 and scatter them amongst the
 nations, that the natiōs might
 learne of them the knowledge
 of the true God. When they
 had

Tobit. 13.

had them in captiuitie, and the
 were the Iewes most fit to
 teach others, both by their life
 and doctrine, when by captiui-
 tie they were humbled: & this
 kind of punishment was so v-
 suall, that the heathen people
 obserued it, as it appeareth by
 the aduise of Achior to Holofer-
 nes, Saying, that God vsed to
 giue the into the hands of their
 enemies to be led captiues, if
 they offend him; and if you ex-
 amine this matter well, you
 shall find, that no nation vnder
 heauen haue ever been scattered
 abroad into so many countries,
 nor so ofte, as haue bin y Iewes,
 whereby it came to passe, that
 the knowledge of God was
 spread abroad throughout all
 lands. So that, (as the Apost-
 le saith,) *By the fall of the Iews,* Rom. 11.
saluation came to the Gentiles, and 11.12.
 riches

Iudit. 5. 18

riches to the world. Furthermoze, God did not so giue his witten lawe vnto the Iewes, as that hee excluded any from \bar{y} knowledge and benefite of it, but whosoener would, of what nation soener hee was, might be partaker of this benefite as well as the Iewes; and this point, that the Iewes should not exclude any from the knowledge of the law of Moses, is expressly set downe in the lawe of Moses, the words are these. If a stranger dwell with thee, and will obserue the passouer, let him circūcise all the males that belong vnto him, and then let him come and obserue it: and hee shall bee as one that is borne in the Land. Which Gentiles, albeit they might not celebrate the passouer with the Iewes, except they were circumcised (according to the

Exod. 12.
48.

the law before mentioned) yet might they come into the vt. most part of the temple to worship: and their prayers and oblations were no lesse accepted of, then were the prayers of the Iewes. Which is hereby manifest, in that Salomon, when he had built the temple, amongst other petitions which in his prayer he maketh to God, prayeth to God, that if any stranger come from a farre countrey, which *1. King. 8.* is not of the people of Israel, & pray *41. 42. 43.* vnto him, that God would graunt their petitions in whatsoener they aske: In which prayer of Salomon, this is especially to be noted, that he prayeth to God to heare the prayers of the Iewes, with condition, if they take heed to obserue the lawes of the Lord. But praying for the Gentiles, he addeth no condition of obseruing

Pet. Mart. serving the lawes of God. The
in Reg. 8. reason hereof is, because the
41. Iewes had his written lawes; &

therefoze they ought to do their
 endenour to obey them. But
 the gentiles had not; and there-
 foze this condition of observing
 his lawes was not added. Now,
 you must know, that Salomon
 prayed, being directed by the
 spirit of God. The Gentiles
 therefore, were moze likely to
 be heard in their prayers then
 the Iewes, because no exception
 of obtayning is added in their
 prayers: as in his prayer for
 the Iewes. Now, that the Iewes
 admitted all men of what nati-
 on so euer they were to come &
 dwell amongst them according
 to the foze mentioned law, it is
 most manifest in the Acts of the
 Apostles, where it is said that
there were dwelling at Ierusalem,
 Iewes

Ex. 12. 48.

Act. 2. 5. 4

Iewes which came to worshoppe at Ierusalem, out of all nations under heauen. Who were tearmed Iewes, not because they were bozne Iewes, but because they were bozne of Iewish parents, and not onely such Strangers who were discended from Iews, but also Gentiles, as Romans, and other Proselytes, who were conuerted from Gentilisme vnto the Iewes religion. Furthermoze, they were especially commanded to vse Strangers kindly. Nay further, their law commandeth to admit Strangers to dwell amongst them, and that many of the Gentiles dwelt amongst them, mention is made in diuers places of the Scripture. Besides this, the Gentiles which dwelt a far off, rejoyced vnto the Iewes to be instructed, and to worshoppe at Ierusalem,

Act. 2. 10.

Deut. 23.

7. 8.

2. Sam. 24.

18.

Iosua. 15.

63.

1. Kin. 10. Ierusalem, as the Quene She-
 Math. 12. ba with a great traine with
 42.

her; the chiefe gouernour of
 Candaces Queene of Echiopia;
 And diuers Kings gaue great
 reuenues to the Iewes to pray
 vnto God for them. And, not
 onely the Gentiles came vnto the
 Iewes, to learne the knowledge
 of the true God, but also the
 Iewes willingly remained and
 dwelt amongst the Gentiles, by
 whom the Gentiles learned the
 knowledge of the true God: as
 it is manifest, when Cyrus gaue
 leaue to all the Iewes to returne
 to their Countrey, many of the
 would not, but chose rather to
 dwell amongst the Gentiles, the
 returne, and that the Iewes had
 Synagogues almost in euerie
 nation, (where they taught all
 commers their religion.) It is
 most manifest in verie manye
 places

A& 13. 1.

A& 14. 1.

places of the Scripture, and their double diligence in making Profelites, and conuerting others to their religion, not only our Saviour Chzist noteth, but also the heathen people ascribed vnto them, as a fault. Our Saviour saith of them, *Yee' compasse sea and land to make* Math. 23. *one of your profession, and when hee* 15. *is made, yee make him two-fold, more the child of hell, then your selues.* For though they vsed extraoꝝdinary paines to winne men vnto their religion, yet herein they marred all. First, in that they moze bzged their owne traditions, then *the word* of God. Secondly, they liued so lewdly, that many of their well disposed conuerts tooke offence thereat, and returned to their Gentilisme againe, and thereby became two-fold, the

¶

chil

2. Pet. 2. 14 childzen of hell moze then they were befoze. For better it had beene for them neuer to haue knowne the way of truth, then after they had knowne it, to turne from it, This double diligence in making Profilites y^e heathen reproued in them, because they were herein so violent, that they rather constrayned men, then perswaded them to be of their religion, as the Poet saith: *Ac velut, se Iudei cogemus in hanc concedere turbā.*

Horat. li. 1.
satyr. 4.
Iuuenal. satyr. 14.

Now, besides this knowledge which the heathen had of God by the meanes of the Iewes, God vsed many other meanes to instruct them, sometimes instructing them by him selfe, as he did Abraham, Isaac, and Iacob; Sometime by the ministry of Angels; somtimes by dreames, as Pharaο, and Nabucodo-

bucodonofer; sometimes by
 meanes vnknowne vnto vs.
 For who knoweth how Mel-
 chisedek came to y^e knowledge
 of God, who not only knewe
 God, but also was a Priest of
 the high God? Now, being a
 King, and a Priest, we cannot
 imagine, but that he endeavou-
 red to make his subiects of his
 religion. And it is absurd to
 think that he alone knew God.
 Who knoweth by what
 meanes Henock and his sons
 came to the knowledge of God
 aboue other men? Whose sons
 were termed for a long time, *the*
sonnes of God, because their fa-
 ther Henock liued so innocent-
 ly, and so godly amongst wic-
 ked persons, that he seemed ra-
 ther to be a God, then a man.
 Now came Ietro to be a Priest
 of the most high God, and to
 P 2 thinke

Gen. 5. 22.

Gen. 6. 2.

thinke him a Priest without people, whom he taught were absurd. No doubt, but the Ninuities had a kind of knowledge of the true God, else would they not haue repented in sack-cloth and ashes, at once preaching by a stranger. Though the Gentiles erred herein, in thinking that there were many Gods; yet they thought that there was one chiefe God aboue al y rest, whome they feared aboue the rest: and that they all stode in feare of that one God aboue y rest. It is manifest by diuers places of the Scripture, this God whome they feared aboue the rest, was termed by y Gentiles, the God of Abraham, Isaac, and Iacob, befoze the time of Moses; afterwards, they termed him the God of the Iewes. For p^rose hereof, yee may remember,

member, that when King Abimilech had taken away Abrahams wife, the God of Abraham commādeth him to restore her againe. He worshipped other

Gen. 20.

Gods, on whose protection hee would haue relied and delayned Sarah still, if hee had not feared the God of Abraham above all the rest of his supposed Gods. The feare of this God made Abimilech to desire to be in league with Isaac. For the prophane people found this by experience, that God blessed those that were at league with them, and that no man prospered, or preuayled against them.

Genes. 26.

28.

Laban was an Idolater, and put his trust in many Gods, yet when the God of Iacob commanded him to desist from his malicious purpose against Iacob, he obeyed for feare, and not

Genes. 31.

24.

for loue. When Dauid pursued after the Amalekites, who had taken his two wines prisoners, and could not find them; in searching for them, hee findeth an Egyptian boy, one of their company: This youth was brought up in thauing, & robbing; he would by no means confesse where his company was, except Dauid would sweare vnto him by God, that he would not kill him, or deliuer him to his master. When Dauid had swozne vnto him, then without feare he conducted them to the

1. Sam. 30. Amalekites. This youth (whō
25. Galuin commenting vpon that place, calleth halfe a beast for his ignorance) had a greater and more religious estimation of an oath taken in y name of God, then very many who now profes the name of Christ.
He

He thought that no man would be so impious, as to abuse the name of God. Infinite it were to reckon vp all the p^roves w^h make fo^r this purpose. Wherefo^re you see how farre you are deceaued to thinke that God chose only the Iewes to saluation, and reiected all the nations else in the world; and since the Gospel none saved, except they beleued the Gospell, though they neuer heard of it. Wee may not thinke so, fo^r (as the Apostle saith) he is a God as well *Rom. 3.* of the Gentiles, as the Iewes. And he euer had his elect throught out all the world amongst all nations whatsoeuer. It is said of the Sodomites, that they were *Genes. 13.* exceeding wicked. Insomuch, *¶ 13.* when the Scripture would expresse sinners in the highest degree, they are compared to the

Esay. 1. 10. Sodomites: as Esay termed the
 most wicked Iewes, Sodomites.
 Lamē. 4. 6. Likewise doth Jeremy, and E-
 zech. 16. zechiell. Yet in this so wicked
 43. a citie, even at the time shee
 came to the height of her abho-
 minations, God had his elect
 in it, Lot and his family: and
 in the time of Noah, when mē
 were so exceeding wicked, that
 it repented God, that hee had
 made man. Yet even then, had
 God his elect amongst them, e-
 uen Noah, his wiues and his
 8. sonnes, yea God himself giueth
 Gen. 7. 1. testimony of Noah, that he was
 2. Pet. 2. 5. a righteous man, and he was not
 only righteous himselfe, but he
 was also a preacher of righteous-
 nesse vnto others. Now, if God
 had his elect in this so abhomi-
 nable a Citie, and in so abho-
 minable times, surely, we may
 not but think, that he had many
 moze

more of his elect in other places, and at other times which are not noted of any extraordinary impiety. And albeit it cannot be denyed, but that many of the nations liued in great ignozance; yet it cannot be denyed also, but that God is as well y Creator of the ignozant, as the wise; and that he hath a fatherly care ouer al mankind, and beareth with their weaknesse, considering of what mettle they are made. And that on whome hee hath bestowed little, he will require but little. And that hee vseth great compassion on these sillie ignozant soules. Which is most manifest by his answer vnto Ionas, who murmured against him for sparing y Niniuites, replied, *Should I not spare Niniueh that great city, wherein are six score thousand per-*

Psal. 103.

13. 14.

Ionas. 4. 1

sons that cannot discern betweene
 their right hand and their left hand?
 Yea such is the exceeding good-
 nesse of God, that those sinnes
 which we commit of ignorāce,
 he doth not impute vnto vs, &
 this was the cause why Christ
 our Saviour prayed for those
 who ignorantly crucified him,
 (being seduced by the malice of
 the Scribes and Pharisees, and
 Elders, taking him not to be the
 Messias, but to be a seducer of
 the people) saying, *Father for-
 giue them, for they know not what
 they doe.* God vseth a different
 iudgement according to the
 difference of men, they that
 haue receaued the knowledge
 of the lawe and the Gospell,
 he will iudge according to the
 law and the Gospell; they who
 neuer heard of the lawe or the
 Gospell, he will not iudge them
 thereby,

Luk. 23. 34

Iohn. 5. 45

Rom. 3. 19

Rom. 2. 15

Reu. 20. 13

thereby, but by their consciences. To these men the ignorance of the lawe and the Gospell is not sinne, but a consequent of sinne, as learned men holde, if they know not what is commanded in the lawe or the Gospell; if they doe it not, to the it is not imputed as sinne. For as S. Iames saith, *To him that knoweth how to doe well, and doth it not, to him it is sinne.* *Iam. 4.17.*

Vide Dionis. Carth. in Heb. 11.6 Perkins in his tract of conscience

Tran. Now surely, if ignorance be a cause why God will not impute my sinnes vnto me, I am sory that euer I saw the Bible; I am sory that euer I went to Church, or heard Sermons: and hence forward, I wil neuer come to Church any more, (keeping my selfe out of the compasse of the law) and I will doe my best endeauour to forget all that I haue learned. For (if there be a God

God that will iudge me) by this meanes I shal haue the lesse to answer for.

Str. See how you gather out of my words, that which I as-
 firme not. I say not that igno-
 rance is the cause why God wil
 not impute those sinnes which
 we commit of ignorance; but
 that God in his mercy will not
 impute them. Whereas you
 say that you are sozry that euer
 you saw the Bible, came to
 Church, a2 heard Sermons: In-
 dede you haue great cause to
 be sozry, except you make better
 vse of it; and better it were not
 to know the wil of God, then
 knowing it, not to obserue it (as
 I haue said befoze) the know-
 ledge of it, is either a saour of
 death vnto death, o2 a saour of
 life in all men. Whereas you
 say, you will doe your best en-
 deavour

2. Pet. 2.

21.

Deuour hereafter to forget that you know. Therein you doe as foolishly, as if a man knowing that he is to passe through a dangerous way, full of stumbling blocks, would blindfold himselfe, least he should see what he might stumble at. To bring you out of your error therfore, When I say that God hath compassion on the ignorance of mē, and wil not deale extreemly wth them, who of ignorance offend, I vnderstand not a kind of ignorance. Diuines distinguish of ignorance, One kind of ignorance they call *uinsibilis*, which by diligence may bee auoided. The other *inuisibilis*, which by no diligence can bee auoyded. The former kind also is of diuers sorts one moze pardonable then y^e other. The ignorance, which commeth by the imbecillitie

litie of nature, which is the ignorance of those, to whom we commonly call Innocents, and y ignorance is commeth by reason of the difficulty of the things to be vnderstande, or by the small means to attaine to the knowledge of things to be known, is most pardonable, yet sins they are, els God wold not haue appointed sacrifices for them. But affected ignorance voluntarily vsed, is most dangerous: and he who vseth it, is no lesse culpable of his own damnation, then he which voluntarily abstayneth from food & pineth himselfe to death, is guilty of his own death. For as y one is appointed as a means to continue mans life, so y other is appointed as a means to obtaine life euerlasting. And as we are to labour for the one, so also for the other, other wise
are

are we guiltie of our owne destruction. As for the other kind of ignorance, which Diuines call *inuisibilis*, such as by no meanes can be auoided, is not taken for a sinne, but a consequent of sin (as I haue said before.) So that the heathen who neuer by any means could heare of Christ, offend not, in not belauing in Christ expresse. Yet in y^e they naturally knowe that there is a God, and that he is a rewarder of those that doe well: By consequent they acknowledge his p^rouidence, and by consequence hereof, they beleue that God hath a meanes to saue their soules, though the meanes thereof be vnknowne to them. To this their general beleefe in God, I adde vnto their naturall knowledge of God, the internall operation of
the

the holy Ghost, whereby they are brought, as to knowe God by discourse of reason, so to loue and obey God by the inspiration of the holy ghost. Now, albeit the knowledge of these he then men, be in comparison of the knowledg of those, to whōe the law and the gospell haue been reuealed, but as smoke in comparison of the brightnesse and light of a burning torch, and as a bzuised reed in cōparison of y great Cedars of Libanus in strength. Yet god in his great goodnesse in Christ, will not bzeake these bzuised reedes, nor quench this smoking flare. God respecteth not so much the degré of perfection in these men, as the sinceritie of their affection & loue towarde him, who would worshippe him in truth, if they knewe the truth, differing

Esay. 42. 3.
Vide Calvinū in hūc
locum.

Perkins in
his reformed Catho-
like.

Point. 16.

differing not frō those of know-
 ledge in affection, but erring
 onely in the circumstance of
 worshipping God. When Da-
 uid persued after the Amale-
 kites (who had taken his twoo
 wines prisoners) in persuite af-
 ter them, twoo hundzed of his
 men were so tyzed, that they
 were not able to passe ouer the
 riuier Besor, therefore Dauid left
 them behind, and with the rest
 passed the riuier, ouertooke the
 Amalekites, pzenailed against
 them, and toke all their spoile,
 then he returned to those twoo
 hundzed men, which he left be-
 hind, whome he would make
 partakers of the spoyle which
 he had taken from the Amale-
 kites. But (as the text termeth ^{1. Sam. 30}
 them) certaine wicked men ^{22.}
 withstood him, Saying, that it
 was not reason, that they who
 stricke

strucke neuer a stroke agaynst
 their enemies, should partici-
 pate of the spoyle. Notwith-
 standing David indued with y^e
 spirit of God, deuised the spoile
 equally amongst all his souldi-
 ers, accepting the endeauour of
 the weakest, as much as the
 strength of the strongest. So
 shurely, God accepteth of that
 which men haue, and not exac-
 teth of them that which is be-
 yond their abilitie, they accor-
 ding to their abilitie doe their
 endeauour to please him. As
 for their other defects, hee for
 Christs merits pardoneth, thus
 much concerning your suppo-
 sed absurdities. Now let vs
 heare your manifest falshoodes
 in the scripture, or else if you
 can except agaynst any thing
 that hath been spoken, replie.

Tran. Replye? Why by such
 interpre-

interpretations you may make any thing true. If these places are thus to bee vnderstoode, why are they not in plaine termes so easilie set down, that euery man might vnderstand them, doth God delight to make men erre? But because you shall not hereafter thus wind out of matters; I will now instance in such plaine and euident places of the scripture, that you cannot deny without impudencie, but that they are most false, since in your selfe you haue by experience proued the to be so, the places are these, where Christ saith; Verily I say Ioh. 15.
vnto you, if you aske any thing in my name of my Father, he will giue it you; and in an other place aske what you wil, and it shal be giuen you; and in an other place, all things whatsoeuer you aske, not in doubting, ye shall receiue.

I must beleeeue that I shall haue them, els I shall not receiue the. And hereupon, when I liued here in *Oxford*, in very meane & base estate (yet I confesse, I neuer bore a base mind) it greiued me much, I was very desirous to be advanced. Therefore at that time thinking those words of Christ true, in a blind simplicity, I praied long and often, to be in better estate. But for all my deuotions, I was neuer the better. When I sawe that, I began a better course to prouide for my selfe, and vsed such meanes whereby now I am in good estate, and I meane to better it. Had I not taken this course heere in *Oxford*, I might haue yet beene praying and beleeuing, and neuer the better. And if you will not beleeeue mee, beleeeue your owne experience. This being so; why should I take that

that for truth, which all men by experience in themselves and others haue alwaies found to bee most false.

Sind. Whereas you say, that by interpretations I may make any thing true: it is not so. No interpretations can make that which is indeed true to bee false, or y^e which is false, true. Words cannot alter the natures of things, and make truth, falshood; or falshood, truth. Whereas in scoone you demaund, whether God doth delight to make men erre, because manye thinges in the Scripture are hard to be vnderstande. You are to knowe, that God hath appointed a generall daye of iudgement, wherin the deeds of all men shall bee iudged, in the presence of men and Angels. And therfore befoze hand hath

Judg. 3.

Deut. 15.

bath so tempered things, that all men in their daeds might shew what they are. When the Lord gave the land of Canaan vnto the childezen of Israell, he might haue destroyed all the Cananites, when hee bzought the Israelites first into the land. But hee did not, that by those Cananites which were left aline in the Land, the hearts of the Israelites might be manifested: To trye whether they would be drawn to Idolatrye: To trye whether they would enter into league and familiarity or no with the Cananites, the which was precisely forbidden them. So likewise, God could haue made the scripture in all places so easie, that it should not neede anye interpreter. But he hath not, to trie the hearts of men. These
hard

hard places of y^e scripture, they
who are of an humble spirit,
seek to vnderstand with humi-
littie & reuerence. Because god
hath cōmanded them to read y^e
scriptures, & make it their stu-
dye, that out of it, they might
knowe what is his will. All
they therfoze, who are desirous
to obay his will, will reade
his woꝝd, y^e they might know
what his will is, reuealed in
his woꝝd, that they may doe
it, and obserue it. If they meete
with any difficult place to bee
vnderstood, they will not pre-
sume to censure it, oꝝ as you, &
the like, draw it to an absurd-
ty: but acknowledge y^e weak-
nesse of their capacitie. They
learne out of the Scriptures,
that many things there in con-
tained are not wꝛitten foꝝ eue-
ry mans vnderstanding, but are
reserued

Dan. 12. 9.

reſerued vnto their due time, in which God hath appointed the to be vnderſtood, as many propheſies both in the olde Teſtament and the new. The vnderſtanding whereof is not known beſore the things propheſied of are perſormed. That men comparing y^e euents of thinges with the ſozmer Propheſies, might ſee that things come not to paſſe by chance, ſince ſuch euents were ſozetold, that they ſhould come to paſſe manye yeares beſore they fell out. Whereſore they make vſe of thoſe things which they vnderſtand. As ſoz thoſe thinges w^h paſſe their vnderſtanding, they reuerence, and not cenſure them. Now, whereas you condemne the ſcripture of manifeſt falſhood, becauſe you haue not obtayned by you prayers, what

Whatsoever you haue asked;
because it is said in the Scrip-
ture, aske what you will belie-
uing, and yee shall obtaine it.
The promise is most true, but
by you much mistaken. For
this promise is made onely vn-
to the true believers. Now,
many there are who baynelye
perswade themselves, that they
are true believers, who indeed
are not. Who pray after their
manner, but not as they should,
and they obtaine not. And no
maruaile, for the promise per-
taineth not vnto such men.
Wherefoze to shew your error
in construing these promises;
You are to consider many cir-
cumstances requisite to obtain
that which you pray for. The
first and principall is, that that
which you pray for, you serious-
ly without hipocrisie, intend to
D vse

use vnto the glozy of God. Secondly, many things are required in the person which prayeth. Many thinges, in the things prayed for, or the persons for whome wee pray for, and in respect of God, to whom we pray. In the person which prayeth, first, he must be in charitte, hee must forgive all men, else he obtaineth not, except you forgive men their trespasses, my father which is in Heauen will not forgive you your trespasses. He must pray in faith not doubting, not that hee shall receaue euery thing without exception whatsoever he asketh (for this cannot stand with a true faith.) But that God is able and will performe any thing which wee aske of him, so farre forth, as those things we aske shalbe behouefull

Mat. 6. 15.

Ia. 1. 6. 7.

ful for vs. and fit for our calling
 and place wherein God hath
 appointed vs to liue in. Again,
 if we looke that God shold hea-
 ken vnto our prayers, we may
 not bee stained with grosse and
 hainous sinnes. For the prai- Esay. 1. 15.
 ers of the wicked are an abho-
 mination vnto the Lord. Nea-
 their prayers are tourned vnto
 sinne. Wee must lift vp pure
 hands vnto the Lord; Wee 1. Tim. 2.
 must not be cruelly minded, or
 hard harted. For it is sayd, y^e he
 which shutteth his eare at the
 crie of the poore, he shall crie
 and not be heard. We must not Prou. 21.
 be of an obstinat and stubborne
 mind, but ready and willing to
 obey the commaundements of
 the Lord. For it is said, hee Pro. 28. 9.
 that tourneth his eare from
 hearing the law, euen his prai-
 er shall be abominable. But
 D 2 the

a. Pct. 5.

the prayer of the iust anaileth much. Just they are esteemed, who haue a serious endeanour without hipocrisie, to followe and obey the commandements of God; though they fall heauen times, yea many times a day. These and the like are required in the persons which may obtayne that which they aske for. So likewise, many things are to be considered in the things we pray for. The things for which we pray to God, are in generall of twoo sorts, ether they are good things which we desire to obtaine; Or else they are euill things from which we desire to be freed fro. Again, the things which are good, are of twoo sorts. Either they are simply good, such as cannot be abused; As faith, hope, charitie, forgiveness of sins, eternall

nal life: Or els they are in part
 good, such as may be well vsed,
 or abused vnto ill purposes. Of
 this kind are the naturall gifts
 of the body and mind, as the
 strength of the body, comelines,
 and beautifalnes, sharpenesse,
 and quicknes of wit, learning,
 eloquence. Of this kind also
 are they, which the Philoso-
 phers call *bona fortuna*, as riches
 honour, & promotion, and such
 like. The former kind of good
 things which are good in them-
 selues, we may absolutely
 without exception praye vnto
 God for, & he would bestow the
 on vs. The latter kind of good
 things, which are such which
 may bee vsed vnto ill pur-
 poses, we may not absolute-
 ly pray for without exception.
 But so farre so2th as they may

he meanes and furtherances
towards the obtaining of the
former kind of good things: so
that if any man prayeth for
these latter kind of good things
without exception, (as name-
ly, if the obtaining of the, may
stand with the glory of God,
his providence whereby befoze
the foundations of the world,
hee hath appointed vnto every
man such graces as are fit for
persons of such estate, wher-
in he hath appointed them to
liue.) Hee prayeth not as hee
ought to pray, neither hath hee
which prayeth thus without
exception for these kindes of
good things, any promise in all
the Scripture, that he shall ob-
taine them. As for the former
sort of good things, whosoever
prayeth for the without excep-
tion in a true faith, hath euen
at

at the time of his faithful prayers, as much as will be sufficient for him, to bring him to eternall life. For whome God once loueth, he loueth for ever; and on whome once he bestoweth these kinde of graces, (w^h Diuines call *gratum facientes*) hee alwaies continueth them untill they enter into the ioyes of heauen. Now, as y^e things w^h are good, are of two sorts, for which we must pray for after a different manner: so likewise the things which are euill, (from which wee desire to bee freed from) are of two sorts. And likewise we must make a difference of them in our prayers. The things which are euill, are either absolutely euill, or euill in part: Absolutely euill, are all manner of sinnes; euils in part, are al manner of e-

uils of punishments; as y^e sub-
 uersion of Countries, Cities,
 diseases, losse of goods & such
 like. It is our dutie to pray
 vnto God, that hee would free
 vs from sinne, and this we may
 pray for without exception. As
 for the other sort of euils, which
 are tearmed *mala pœne*, euils of
 punishment; we may not pray
 for to be deliuered from them
 but with exception, because
 these euils are great meanes,
 to keepe vs in true humility, in
 a true acknowledgement of our
 owne weakenesse and infirmi-
 ty, to keepe vs in continuall
 feare and worshippe of God.
 They cause vs to pray vnto
 God hartily for his ayde. and
 in a word, they are very great
 meanes to bring vs to y^e king-
 dome of God. This was the
 cause that when as Paul pray-

1. Cor. 12.
 7.

ed

ed vnto God, that that messenger of Satan which was sent vnto him to buffet him, (least he should be high minded, & be exalted aboue measure,) he obtayned not his petition, for it was not conuenient for him, but receaued this answere of God, that his grace was sufficient for him, and that his power is made perfect through weaknesse. Lastly, in respect of God, we are to consider his prouidence, wee are not to expect that we should obtayne any thing which he hath in his prouidence disposed of otherwise. An obedient sonne may pray for his father lying sicke, that God would prolong his dayes; but oftentimes hee obtayneth not his good desire, because God in his prouidence hath determined y^e his father

should

Iam. 4. 3.

should the end his dayes. These
 and the like conditions neces-
 sarily being required in y^e per-
 sons who pray, and the things
 prayed for, it is no meruaile,
 though you prayed often, and
 yet obtayned not, because you
 prayed for those things, which
 you would spend on your lusts,
 you respecting nothing Gods
 glozy in those things you pray-
 ed for, but your owne aduance-
 ment. Nay rather, your pray-
 er was a murmuring against
 God, and not a prayer. For
 you were discōtented with your
 meane estate, and (to vse your
 owne wordes) if God would
 not aduance you, you would
 prouide for your selfe. Al men
 naturally desire to be in high
 estate, and if euery one of vs
 might by prayer obtaine what-
 soeuer we list, we would be all
 at

at the least Kings. But this cannot stand with the ordinaunce of God, noꝛ with the generall good of all mankind, as necessary it is foꝛ a common wealth, that there should bee different degrees & states of men, as it is foꝛ mans body to haue diuers members of diuers functions. If all the members should be the head, where should bee the stomacke to nourish the head: If all should be the stomacke, where should the head and the hands be, to prouide meate foꝛ y^e stomacke: The Ploughmaⁿ is as necessary foꝛ y^e common wealth, as the noble Councelloꝛ; the one cannot be without the other. This being so, whoe soeuer murmureth at that estate wherein God hath placed him, doth moze offend, theⁿ that member of the body which refuseth

fuſeth to doe his function, be-
 cauſe it is not placed in a more
 eminent place. Beſides this,
 it may be alſo, you were not in
 perfect charity with all men, or
 y^e you were ſtayned with ſome
 grieuous ſinnes. And if it were
 ſo, then euen your prayers
 were an abomination vnto
 the Lozde, much leſſe might
 you looke to obtayne your de-
 ſire.

TRAN. O Sir, this is a good
 doctrine. If the prayers of thoſe
 who are out of charity with
 ſome one or other, or whoſe liues
 are ſpotted with a fewe crimes,
 be an abomination vnto God.
 (as you ſhall finde the moſt part
 of men to bee faultie herein, if
 you dylie examine their liues)
 better it were a great deale, that
 the moſt part of men ſhould not
 pray at all vnto God. For their
 prayers

prayers are an abomination vnto God, and doe displease him. What is this else, but to dissuade men from praying when they haue offended?

Stud. Surely, whether most me be out of charity with some one or other, and their liues stayned with crimes, I knowe not: but if it be so, then I would exhort such men being out of charity, or stayned with grievous sinnes, rather to abstaine from prayer, until they seriously without hypocrisie fro their heart, forgive all men, and also should seriously repent them of their sinnes, with a full determination to leaue them of, and if they haue taken any thing from any man by forged cailation, or oppression, that they make restitution of it, if it be in their power, else they wil be so farre

Pfal. 109. farre from obtayning their petitions, that their very prayer will bee turned vnto sinnes.

Tran. What, will it not bee sufficient for a man to pray in faith, in charity, after he hath repented for all his sinnes: but hee must necessarily make restitution, if he haue taken other mens goods, which in extreame right he ought not to haue had? this is a point of your precisenesse. For I haue heard I know not how often, that to pray in faith, and charity, is sufficient; and that by repentance, a man is clensed frō all his sinnes. And therefore I take exception against this restitution, being not necessary, because it is a point that somewhat toucheth me in particular.

Stud. Why you in particular?

Tran.

Tran. I will tell you why,
 (sith I haue begunne to open my
 secrets vpon promises of your
 fidelity and secrecie.) When I
 departed from *Oxford*, I went to
 teach a young Gentleman in the
 Countie, whose Father was ve-
 ry olde: with whome I practised
 the counsaile of *Tyresias*, and of *Hor. satyr.*
Danns so cunningly, that I quick- *5. lib. 2.*
 ly insinuated my selfe into great
 fauour with the olde man, in so
 much, that he thought no man
 was so fit to traine vp his young
 sonne, as my selfe. The which
 when I perceaued, I pretended
 that I intended not to stay long
 with him, but prouide some spi-
 rituall liuing, (but I meant no-
 thing lesse.) For that would be a
 cōtinnall stay vnto me: in staying
 with him, was but a point of fol-
 ly. For when his sonne should
 come to yeares, then should I
 be

be cast off, to shift for my selfe. When the olde Gentleman suspected that I watched opportunity to be gone from him, his desire to keepe mee was doubled. Many offers he made me, but (to be short) at length we agreed vpon this; that I should haue my life in a certaine Farme, after the estate of one man, (who then had interest in it) should be voide. After this conclusion, my olde Master shortly dyed. He being dead, I got the counterpane of the title wherby this Farmer held his Farme. The which I shewed to a very cunning Lawyer, desiring him, to finde some defect in it, if he could. The which when he read it ouer, he tolde me, that the title indeede was very sufficient; notwithstanding, hee could picke certaine quarrels against it, and make a prettne shew that

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it was not good. I requested him to doe his best endeavour in the matter, and I would see him wel. I was the bolder to attempt this, because then there were two certaine hungry fellowes, who were in some distresse, by reason they feared my young Master would not retayne them in his seruice as his Father did : These men I knew were men of large consciences, and therefore the fitter for my purpose. These men I brought into fauour with my young Master, because I knewe that these fellowes would sweare any thing for my sake. To omit many circumstances, I put the Farmer in sute for his liuing, pretending that his title was not good. Before the matter came to pleading, my Lawyer aduised me in my eare many thinges, which accordingly I performed.

And

And this I will tell you in your care, by a little fee, and mediation of friends, I secretly got the Farmers Lawyer more my friend then his Clyents; yet he pleaded very eagerly, and vsed manye words, but not directly to the point, as I know he could, and would haue done, had not I otherwise before seasoned him. So that by this meanes, and the fauourable oathes of my fore-named seruingmen, the Farmers title seemed not good. The Iudge did his duty, he could not but iudge *secundum allegata, & probata*: By this meanes I got my Farme. But when I came to turne out the Farmer, his wife & children, they with his neighbours made such an outcrie on me, with vilde tearmes, that it somewhat amazed me. I knew before I put the Farmer in sute, that

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that I should doe him wrong in putting him from his Farme; but it then neuer mooued my conscience to thinke on it. But when I had done it, then as an vnhol-some meate after a man hath eaten it, it often riseth in the stomacke, and vpbraideth it: so when I had done this fact, often the remembrance of it did yrke me, especially as oft as I came in sight of the Farmer, or any of his. So that I often then desired God (for then I was in a staggering opinion, sometimes doubting whether there was a God or no, and sometimes fearing, least there should be a God that wold punish me) hartily to forgiue me my fault, and diuers times then by fits hartily repented. Now sir, say that I did in this fact offend God and man, I am now guiltlesse. For in respect of God, I am
free

free from this sin, because I haue repented it, and at what time soeuer a sinner repenteth, God forgiueth him his sinne. In respect of men, I offend not in possessing of the Fanne. For the Iudge rightly according to the forme of law, & proofes brought before him, pronounced sentence on my side. And therefore I iustly possesse it, according to law. This being so, I am not bound either by lawe or conscience to make restitution, sith in possessing it, I offend now, neither God nor man.

Stud. It is a strange thing, to see how you sooth your self in your owne sinnes, and how far **Sathan** hath blinded you, that you should not take the right meanes to saluation: you detaine other mens goods, and yet you doe offende neyther
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God nor man. Not God, be-
 cause you haue repented for y
 sin. Not man, because you pos-
 sesse it by right of law. Why,
 doe you thinke that any kinde
 of repentance is accepted of
 God, but a true repentance: or
 that we may possesse any thing
 with a good conscience gotten
 by the abuse of lawe, as you
 haue gotten your Farmer it is
 said, that Iudas repented, yet
 he was reiected of God. He re-
 pented seriously without hypo-
 crisie, hee repented euen from
 the bottome of his heart: Hee
 acknowledged his fault befoze
 the high Priests, and Elders.
 He restored backe the mony ill
 gottē, of his own accord, but al
 this was in vaine. For as God
 giueth vnto Nations, Coun-
 tries, and Cities, their set time
 & space to repent, which time,
 if

Mat. 27.

1. Sam. 2.

25.

Rom. 1. 24

2. Theff.

2. 11.

if they let slippe without repentance, though afterwards they break theis hearts with griefe, yet is not their sorrow accepted. So likewise, he giueth to euery mā a set space to repent, which if he neglect, though he be afterward grieved, and after a sort (as Iudas) repent, yet their griefe is no true repentance, nor accepted of: Neither can they trulie repent, because it is a gift giuen to those, who truly loue & obey God, which no wicked person doth. And albeit we may not by the rule of charity, iudge any particular man a reprobate, y^e one y^e hath ouerpast the time of repentance as long as he hath breath in his body, yet that there are many men, who haue runne on so long in their wickednesse, y^e God hath reiected them many yeares

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yeares befoze the time of their death, we may without breach of charity thinke, as it is manifest by the words of our Saviour Christ, weeping for Ierusalem. Oh, if thou haddest known at y least even in this thy day, those things which pertayned to thy peace ! but now are they hidde from thine eyes, because thou knewest not the time of thy visitation. This signified our Saviour Christ in that Parable of the Figtree, which only cumbered y ground in the vineyard, and brought forth no fruit : and therefore should haue bene presently cast out, but that the dresser of the vineyard obtayned thre years space, to try, whether by manuring it, it might be brought to bring forth good fruit; if not in that space, it was to bee cast out.

Luke. 19.

42.

Luc. 13.6.

Heb. 12.
17.

Mat. 3.8.
9. 10.

Luc. 13.3.

Dan. 4.24.

out. When Esau had sold a small portion of meate sold his birthright, afterwards he could not inherite, but was reiected, and though hee sought it with teares, yet hee founde no place for his repentāce; a bare grieve, though it be from the bottome of the heart, is not a sufficient repentance; but there must be also an amendment of life. And this is the cause why Daniell exhorted Nebuchadnezzar (who by cruelty and oppression, had spoiled many of the pōze) to breake off his sinnes by righteousness, and by mercy and liberality to the pōze, that by that meanes, hee might make restitution of that hee had unlawfully gotten. And if you will see p patterne of a true repentance, consider the example of Zacheus, who besoze his conuer-

conuerſion to Chriſt, was in-
 famous for wrongfull dealing.
 But when he repented, then to
 redēme his faults committed
 againſt men, he gaue halfe his
 goods to the poore, and if he had
 taken any thing from any mā
 by forged cauillation, he would
 reſtoze him foure-fold. For *Luc. 19. 8.*
 albeit we cannot by this means
 ſatisſie for our ſinnes beſoze
 God, yet by reſtitution of vn-
 lawfull gotten goods we may,
 and ought to ſatisſie men. And
 that we ought to doe this, we
 are expzeſly commanded ſo to
 doe, in the ſixt of Leuiticus:
 Where it is ſaid, that if any
 man by robbery or violence, or
 any way wrongfully detayne
 any thing from his neighbour,
 he muſt reſtoze the principall, and
 adde the fifth part vnto it, vnto the
 partie defrauded. And like

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wiſe

wise this precept is repeated a-
gaine moze plaine, and moze
generall for all trespasses, in
the list of Numbers. This ther-
fore, is not a tricke of my pre-
sencenelle, as you imagine; but
besides these plaine & euident
places of Scripture, the lear-
nedst Diuines, both ancient &
late, Protestants, & Papists,
haue euer held this to be a true
Doctrine. And least you should
imagine that I saie this, here
is S. Augustine, I will read
his owne words concerning

Enchirid. c.

70. & 75.

*quisquam existimet infanda illa
crimina, qualia qui agunt, regnum
Dei non possidebunt quotidie per-
petranda, & eleemosinis quotidie
redimenda, in melius quippe est vi-
ta mutanda: & per eleemosinas de
peccatis prateritis est propitiandus
Deus, non ad hoc emendus: ut ea
liceat*

liceat semper committere. Nemi-
ni enim de dit laxamentum peccan-
di, quamuis miserendo debeat iam
peccata facta, si non negligatur con-
grua satisfactio. And in the
 words following, I remember
 he saith, that many in his time
 were in that error, that they
 thought they might continue
 sinning, so they daylie gaue
 almes. Against whose error,
 he in that place purposely wri-
 teth. Also in his Epistle to
 Macedonius he thus saith: *Si*
res aliena, cum reddi possit, non red-
ditur, non agitur pœnitentia, sed
fingitur: & nisi restituatur ablatũ,
non remittitur peccatum. So that
 by his opinion, except restitu-
 tion be made of vnlawfull goods
 (if they may be restozed) it can
 be no true repentance, but a
 sayning of repentance, and
 God remitteth not the sin, ex-

cept restitution be made. On-
ly he excepteth, that if y goods
ill gotten, be spent befoze the
time of repentance, so that
the offendoꝝ is not able to make
restitution; then an vnlay-
ned grieve, with a faithfull en-
deuour to make satisfaction, is
accepted with God. Where

*Li. 4. de-
finct. 14.
15.16.*

could I reckon vp many Fa-
thers to this purpose, but be-
cause their opinions are foꝝ the
most part set down in the Ma-
ster of the Sentences, I referre
you to read him. With these

Salon in 2.

2. tom. q. 62

Pet. de Ar.

lib. de err.

Grec. c. 17.

Alf. de Cast.

li. de heres.

in verb. re-

stitutio.

Cordub. lib.

2. quest. 4.

agreẽ all the best wꝝiters, as
Caluin, Brentius, Borrhaius,
Medina, Salon, Petrus de Ara-
gon, and many moze. To these
may bee added the Councell
of Turone.

Tran. Let Scripture, Coun-
cels, Fathers, Protestants, Pa-
pists, say all what they can, they
can

can neuer conclude, that of necessity I must make restitution, or else be damned.

Sind. Why, what is your reason?

Tran. Because I haue learned this rule, that no affirmatiue precept bindeth any man alwaies to performe it. *Obligat semper sed non ad semper.* Whereas negatiue precepts bind vs alwaies *ad semper*. As for example. I am commanded to giue almes to the poore, to pray alwaies; yet am I not continually bound to be giuing. For it is impossible for any man to haue so much goods, as that he may be alwaies giuing. Againe, I sinne not, if I be not alwaies praying. For God aloweth mee the night to sleepe, and take my rest; he aloweth me a time to take my foode, and be merry, and a time to doe

my wordly businesse. Now, in negative precepts it is otherwise, I must alwaies obserue them; I must neuer kill, neuer beare false witnesse, neuer commit adultery. Now sir, that I must make restitution, or else my repentance is no true repentance, nor will be accepted of; you bring for profe of it, only affirmatiue precepts out of the Scripture: on which, your Councell of *Turone*, your Fathers, your new Diuines, both Protestants and Papists, ground their opinions. The ground of all their opinions being grounded on an affirmatiue precept, do not necessarily conclude that which they intend: which being so, I will hold my Farme, I will hold my hold, I possesse it by lawe. I had rather bee tyed to obserue all the commandments of God besides, then this.

this. You must pardon mee in this point.

Stud. It is a strange thing to see how subtile men are, to bring themselves to condemnation, and what wiles they can invent, that the word of God shal not take hold on their offences. But to answer you; It is true indeede, that Diuines haue such a rule, that affirmatiue pzecepts bind vs alwaies to obserue them; but not at all times. And that negative pzecepts doe bind vs alwaies, and at all times to obserue them. But it pleaseth you to remember no more of the rule, then will make for your purpose. You will not take notice of that part of the rule, which maketh against you. For it is added in the rule of affirmatiue pzecepts, that

albeit affirmatiue pzecepts doe not bind you to doe at al times that which is commanded, as to pray night and day without ceasing; or continually to giue almes without intermission: yet doe they necessarily binde vs to obserue them, when occasions, time and place require them to be done; when charity requireth the performance of them. Obserue you these conditions of the rule, and you shal not offend. You haue time and opportunity to restoze your vnlawful gotten goods, the rule of charity requireth it: Therfore you euen by this rule, ought to haue restozed it befoze this time. And because you seeme to esteeme rules in expounding commandements or pzecepts; it is a generall rule, that hee which commandeth, or forbiddeth

deth that which is of lesse importance, much moze comman-
deth or forbiddeth that which is of greater importance in the same kind. As for example, in the tenth commandement it is said, *Thou shalt not couet thy neighbours wife, nor his maide, nor his ox, nor his asse, nor any thing that is his.* Surely God who forbiddeth vs to couet these things of our neighbour, much moze forbiddeth vs in these words the vnlawfull possession of our neighbours goods: if we may not couet them, much lesse may we haue them, if we only couet them in our mindes, we only offend God; but if we vnlawfully take them, we offend God and man. Thus you see, that in possessing your Farme vnlawfully gotten, you breake both affirmatiue, and negative

precepts. For if you may not couet any thing which is your neighbours, much lesse haue them; then by necessary consequent, you ought to restore it againe.

Tran. Tush, say I doe not restore it, will you conclude me to be a reprobate?

Stud. No. For God maye giue you a true repentance, and moue you to make restitution.

Tran. Nay, say I thus die, neuer intending to restore it: Wil you conclude that I am damned? if euery one who die in sinne shall be damned, the Christ died in vaine, who died for the sinnes of all men; this you will not hold.

Stud. Surely the Scripture teacheth mee, that hee which willingly refuseth the meanes of

of saluation, shall neuer ob-
 tayne saluation. A true re-
 pentance, is a necessary means
 to be reconciled to God; there-
 fore without it, no man can be
 saued: the Scripture is most
 plaine in this point. The Lord
 saith in Ezechiell, When I say Chap. 33.
 to the wicked thou shalt die y^{14. 15.}
 death; if he turne from his sin, &
 doe that which is lawfull and
 right, if hee restore the pledge,
 (marke what here is required,
 he must restore the pledge to y^e
 poore, which was willingly de-
 liuered him by the owner, and
 not by wrong taken from him,
 as you got your Farme) and
 giue backe that hee had robbed
 (to get by fraud is a kinde of
 robbery, and the worst kinde)
 and walke in the statutes
 of life (it is not sufficient to
 abstaine from euill, but he must
 doe

do good) he shall live and not die. By these words the Lord sheweth, after what manner he will iudge all men, that they who truly and unsainedly repent, that is, satisfie men for the wrongs done unto the, as much as in them lieth, and hartily desire pardon of God for their offence, shall be saved. But such as make no satisfaction unto men for wrongs done unto them, being in their power to do it, shall be damned; whatsoever vaine pretences they make of repentance. For no true repentance can be without a sincere love of God: No sincere love of God, can be without a readines and a willingness of mind to obey gods will; Which is, first, to be reconciled to our brethren, and satisfie the wrong done unto him,

*Vide Calvinū in 3.
ad. Heb.
vers. 13.*

*Math. 5.
23. 24.*

him, if we can, befoze we aske
pardon foꝛ our sinnes of him.
If any man flatter himselfe,
that God will pardon him, not,
withstanding hee hath not a
willing mind, and do not his
endeauour to be reconciled to
his bzother, and satisfie him
foꝛ his wzong done vnto him.
He maketh God a lyar, who
cannot lye, and he shall find,
(but too late,) that that which
he foꝛesheeweth, he will do, and
will indeed perfoꝛme. And
furthemoze, marke well after
what manner God will iudge
all men: Vnto the mercifull
men god will say, I was hun-
gry, thirſtie, naked, and in pzi-
ſon, & ye refreshed me, cloathed
me, & ye viſited me. Foꝛ, in
that they did theſe things to
the diſtreſſed mebers of Chriſt,
they did it vnto him. But vn-
to

to the vnnmercifull he will say,
 I was hungrie, thirſtie, na-
 ked, ſicke, and in priſon, and
 you reſreſhed me not, cloathed
 me, nor viſited me. Heare
 marke well his iudgement on
 the vnnmercifull men. He con-
 demneth them, becauſe they
 gaue not of their owne vnto o-
 ther men needing their helpe; if
 he will condemne thoſe, who
 haue leſſe ſinned, much more
 will he condemne thoſe, who
 haue more greencuſly ſinned:
 For his iudgements are iuſt.
 Now theſe teſtimonies which
 I haue alleaged, are prophe-
 ſies foreſhewing in what man-
 ner God will iudge all men,
 and all propheſies in the ſcrip-
 ture ſhall as truly be fulfilled,
 as God is true. I conclude
 therefore that he which reſtor-
 eth not his vnlawfull gotten
 goods

*Vide inter-
 pretes in
 Luc. 15. 25.*

goods hauing time, occasion, opportunitie, and ability, cannot inherite the kingdome of God.

Tran. Why, pray did Christ dye in vaine? shall all bee condemned who fulfill not the commandements? If they shall, I shall haue fellowes ynough to goe to hell with me. For you hold, that none euer fulfilled the commandements.

Stu. What a strange question is this, to aske whether Christ dyed in vaine? I marvelle what you thinke of the death and passion of Christ? It should seeme, that you thinke that Christ therefore suffered, that men might more freelye sin. This is to make Christ to approue sin, beware of this error. He suffered to a cleane contrary end, that wee being freed

Luk. 1.74.

75.

1. Pet. 2.

24.

Psalm. 103

17. 18.

Rom. 8. 1.

Mat. 19. 28

Pro. 24. 16

freed from the bondage of Sa-
 than, and the rigor of the law,
 might serue him in holines and
 righteousness all the daies of
 our life, and be not deceaued in
 this point also. You must
 know y^e the benefite of Christs
 passion doth not extend it selfe
 to all kinds of sinners; But
 onely to such, who doing their
 endeavour to keape the com-
 mandments of God: Yet
 notwithstanding are ouerta-
 ken with sinne, who stumble
 and fall into sinne, but not wil-
 lingly lay still in sinne, and not
 vnto those who willingly con-
 tinue in sinne. Nay, they
 who know Christ, and his doc-
 trine, if they endeavour not to
 liue according to his doctrine,
 that is, endeavour not to liue
 godlye, they are so farre from
 enioying the benefite of his
 passion

passion concerning the life to
 come, as that it were better
 for them neuer to haue known
 it, then after they haue known
 it, to turne from the holy com- 2. Pet. 2. 21
 mandement given them. And
 vppon this reason our saviour
 sayd vnto the man who had
 bene diseased Eight and thir-
 tic yeares, when he had cured Ioh. 5. 14.
 him; Behold thou art made
 cleane, sinne no moze, least a
 worse thing happen vnto thee.
 Signifying thereby, that the
 moze graces we haue receaued
 of the Lord, if we, (notwith-
 standing wee haue receaued
 them) continue in our wicked-
 nesse, shall be guiltie of grea-
 ter damnation, then if we had
 neuer knowne or receaued his
 graces. So that you may not
 imagine, that Christ came to
 free vs from the obseruation of
 the

Mat. 5.17.
20.

Mat. 5.20.
Ier. 26.3.
Luk. 13. 3.

the moꝛall lawe, oꝛ suffred foꝛ
the sinnes of men, that they
might the moꝛe fréeſye ſinne
without danger of damnation.
But if you will beleue Chꝛiſt
himſelfe : he requireth in his
disciples greater and perfecter
obſervation of the moꝛall law,
then did the Scribes and Pha-
riſſes require of the Jewes,
and without all queſtion a ſeri-
ous endeavoure to obſerve the
moꝛall law, is ſo neceſſary to
ſalvation, that without it no
man can be ſaved. Foꝛ albeit,
repentance and god woꝛks be
not pꝛimary cauſes of our ſal-
uation: Yet are they ſeconda-
ry cauſes, and meanes of our
ſalvation; and as there is a ne-
ceſſitie of the pꝛimary cauſes to
our ſalvation : So alſo there
is a neceſſitie of the oꝛdinarie
meanes to ſalvation, without
which

which no man can bee saued.
 Though indeed I must confesse,
 that there is a greater necessi-
 tie required of the p^rimarie
 causes to saluation, then of the
 secondary causes o^r meanes :
 Because God, who is the p^ry-
 mary cause of our saluation, is
 tyed to no secondary meanes.
 But he may and doth saue ma-
 ny without either actuall sayth
 o^r repentance, after an extrao^r-
 dina^rie manner : as the chil-
 dzen of the faithfull, dying be-
 fore the yeares of discretion.
 But secondary causes haue no
 force, without the ayde of the
 p^rimarie cause. No man can
 haue a true faith o^r repentance
 without the operation of the
 grace of God : The wicked
 may be so^ry for that they haue
 done ; They may beleue that
 their sinnes shall be forgiuen;
 But

Act. 3. 19.
 Ioh. 5. 29.
 Arist. phis.
 8. text. 5. et
 Metaph. 5.
 c. 2. q. 9. se-
 cund. Forse.
 et 8. phis.
 c. 5. et Me-
 taph. 12.
 Vid. Kek. f.
 147. trac-
 tatu de
 causis.

But except they haue the spirit of regeneration, whereby their persons are first accepted of God, and whereby they first loue God ; such repentance and faith are not accepted of God.

Tra. You confesse then, that God can and doth saue many without actuall faith, and actuall repentance, that being so, it doth not follow, that necessarily I am a reprobate, though I dye with the intent neuer to restore my Farme againe . And surely, if there bee a God, his mercie is greater then his iustice, as you all teach. I will relye vpon his mercy, if he call mee to iudgement, and not on my repentance and good workes. I hope to bee saued by that extraordinarie way of sauing whereof you speake, in which neither faith nor repentance

tance is required. And indeed, I now remember you acknowledge that one of the theeues which were crucified with ch rist, was saued after this manner.

Stud. Albeit, God saueh many men after an extraoꝝdinary manner, because he is not tyed to oꝝdinarie meanes: Yet he saueh after this manner onely those, vnto whome the meanes of oꝝdinary saluation hath not beene reuealed. Many both in the time of the old lawe, and also since the time of the gospell haue liued where they neuer hard of the doctrine of Moses (for some of them liued befoze the time of Moses) and some since the time of the passion of Chꝛist, haue liued where the gospel of Chꝛist was neuer pꝛeached. So that they could not haue that *explicitam*

*Perkins in
his reformed
Catho-
like.*

Point. 16.

fidem

Hooker.lib.

5. sect. 22.

Luke 11.

31. 32.

Beda. in Rō.

3. 31.

fidem required in the word of
 God : Yet God of his good-
 nesse by extrozdinarie meanes
 hath wrought in their hearts,
 that they know and obay him:
 on whome, as hee hath besto-
 wed but a fewe Talents : so he
 requireth not much of them.
 Others there are, who are not
 capable of y^e ordinary meanes
 of saluation, by reason of the
 weaknesse of their capacity; or
 because they are bozne deafe,
 and so continue to their liues
 end : or infants dying befoze
 the yeares of discretion. Last-
 ly such as vnto whom y^e means of
 saluation are not reuealed, euē
 vntill their dying day, so late,
 that albeit they knewe them,
 yet had they not time to exe-
 cute them. These and y^e like,
 God of his mēre mercy saueth,
 without ordinary means. But

if

if any vnto whome, the ordinary meanes of saluation are reuealed, do p̄sume to be saued, notwithstanding they neglect the ordinary meanes of saluation, which is a serious endeavour to liue according to the commandements of God: If they continue in their sinnes, and doe not endeavour to shake them off, but p̄sume vpon the mercy of God, that he will bee mercifull vnto them, though they wilfully continue in their sinnes. They shall be sure a bove all other men, to bee cast out of the fauour of God. For he doth p̄test, that he wil not be mercifull to such men, but will bring all the curses mentioned in the law, vpon them. No man can be saued but by the Passion of Christ, and the benefits of his Passion extendeth it

Aug. lib. 80
quest. c. 76.
10m. 4.

Deut. 29.
19. 20.
Iud. 4.

Heb. 5. 9.
Ambros. in
Apo. 16. 15

Calwin. in
 Heb. 3. 13.
 Theophi'ac.
 Bede in Ioh
 5. 29.

Vide Musc.
 in hunc loc.

Hieronim.
 Hugo Card.

it selfe no farther, then to those
 that doe their endeavour to obey
 his doctrine. No man can be
 iustified without a true faith;
 but where there is not a readi-
 nesse, and willingnesse to obey
 Chzists commandemēt's, there
 is no true faith. Therefore
 without this willingnesse and
 endeavour, no man can bee sa-
 ued. Our Saviour Chzist
 saith, speaking of the resurrec-
 tion, and the generall day of
 iudgment, that all men shall
 rise out of their graues. They
 that haue done good, vnto the re-
 surrection of life: and they that
 haue done euill, vnto the resurrec-
 tion of condemnation. Here in this
 iudgement, marke what kinde
 of men are saued; Chzist saith,
 They that haue done good, al-
 though no mans good worke be
 of that perfection, that so, the,
 any

any man can be iustified; yet
 except he haue some measure
 of inherent righteousness, unless
 he hath endeuoured to do good,
 he shall neuer bee clothed with
 the righteousness of Christ:
 none shall enioy this benefit of
 Christs righteousness, but on-
 ly true Christians, who liue
 not after the flesh, but after
 spirit. Hence I conclude, that
 you cannot expect saluation af-
 ter any extraordinary manner,
 because the meanes of ordina-
 ry saluation hath bene reuea-
 led vnto you long since; & this
 grace God bestoweth on no
 man in vaine: for either the
 knowledge of them worketh
 saluation, or condemnation:
 no; you cannot expect saluati-
 on after the ordinary way of
 saluation, except you vse those
 meanes ordayned thereunto.

¶

Where

Caluin. in 2

Cor. 5. 3.

Reu. 20. 6.

Mat. 5. 20.

Psalm. 103

17. 18.

Rom. 8. 1.

Whereas you say, that his mercy of God is greater then his iustice; and therefore you relie upon his mercy, & not on your woꝝkes and repentance. If you respect the mercy and iustice of God, as they are in himself, his mercy is no greater then his iustice. For in God there is nothing greater oꝝ lesse, but all things in the highest perfection: But if you respect his mercy as hee bestoweth it on his creatures: so his mercy is far moze large then his iustice, all his creatures haue tasted of his mercies, but not all of his iustice. The holy Angels neuer felt his iustice. Your self hath enioyed many of his mercies a long time, but as yet, haue felt little of his iustice. Albeit his mercies in this respect be greater then his iustice: yet
doth

yet both he bestow his mercies
after a different manner accor-
ding to the different quality of
his creatures, as also his mer-
cies be of diuers kinds, some
spirituall, and some tempozall.
His spirituall blessings, as e-
ternall saluation, he bestoweth
only vpon those, who truly be-
leeue in Christ, and consequent-
ly, seriously obey the will of
God, so farre soozth as they
know his will. But you be-
leeue not, nor endencour to liue
as the woꝝd of God directeth
you. And therefore although
you may, and are partaker of
his tempozall blessings: yet
you cannot be capable of his
spirituall blessings, as long as
you continue in this damnable
estate. As for your crample of
the theefe, who (as you say) was
saued without workes: First,

In the first
Dialogue
concer-
ning good
workes.

it is not true, he was not saved without good works, as else where I haue proued Secondly, if it were so, your case and his are not alike. The meanes of saluation were not reuealed vnto him, but euen on the day hee was crucified: yet as soone as he was conuerted, hee presently shewed forth works. But to you the meanes of saluation haue bene knowne many yeares since, yet you condemne them. Therefore cannot you expect but the iustice of God in the day of iudgement, and not mercie.

Tran. So sir, I am then by your doctrine a reprobate, except I restore my Farme againe.

Stud. Why my doctrine? why say you so? It is the doctrine of the learnedst Diuines both olde

olde and new that euer wrote.
Protestants, and Papists agree
in this point, & they all ground
their opinion on the word of
God.

Tran. Well sir, I am a repro-
bate, and I say you are a Puri-
tane. Vnlocke your Studie
doore.

Stud. Nay, pray bee not of-
fended with me, I haue sincere-
ly tolde y^e truth, that whilst you
haue time, you may repent.

Tran. Repent? Vnlocke your
Studie doore, or else I wil break
it open.

Stud. Nay, I may not impri-
son you.

Tran. Is this your kinde en-
tertainement?

FINIS.

Ω;